



The Improvement Era June 1965

*In this issue: April General Conference Addresses
Also new painting of Melchizedek Priesthood Restoration*

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P R O V O — U T A H

Exploring the Universe

By Dr. Franklin S. Harris Jr.

SPECIES BECOME EXTINCT

Since 1800 no fewer than 44 species of mammals and probably more species of birds have become extinct. Philip Street has pointed out. The passenger pigeon species, which the famous ornithologists John James Audubon and Alexander Wilson estimated included between one and two billion birds, has been extinct since the last one died in the Cincinnati Zoological Gardens September 1, 1914. The dodo was of the pigeon family, larger than a turkey, with a large hooked beak, short curly tail, and rudimentary wings. It was first discovered on Mauritius Island in the Indian Ocean in 1598, but by 1693 it had disappeared as a result of dogs and pigs roaming wild on the island. The auk, found in areas in the North Atlantic, mostly in a few rocky islands near Iceland, lasted from discovery in 1534 until the last pair of this flightless bird was killed in 1844. The quagga, a species of zebra, survived until 1883 in the Amsterdam Zoo, and the Burchell zebra until 1909 in the London Zoo.



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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARIA C. JOHNSON, Associate Managing Editor; ALBERT L. ZORRELL, JR., Research Editor; CARRIE E. GRAY, DONNA ELLISON, BILLY DAVIS, DANIELA MARLOWE, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MAXINE D. HANES, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; Art Direction: RALPH REYNOLDS LUCH.
G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SIDNEY B. SPERRY, ALMA A. GARDNER, Contributing Editors.
C. CARLOS SMITH, JR., General Manager; FLORENCE S. JACOBSON, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARE, Subscription Director; TRILBY EVANS, Advertising Director.

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THE COVER

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*President McKay's messages read by sons Edward R. and Robert R. McKay.

NOTE: Elder ElRay L. Christiansen, Assistant to the Twelve and Presidents Antoine R. Ivins and Milton R. Hunter of the First Council of the Seventy did not address the conference.

The Church Moves On

MARCH 1965

20 It was announced that Mrs. LauRene Thompson Buswell of the North Ogden Fifth Ward, Ben Lomond (Utah) Stake, had been appointed to the general board of the Primary Association.

21 Elder Frank H. Pitcher sustained as president of Calgary (Alberta, Canada) Stake succeeding President Charles Ursenbach. Elder Ralph H. Walker retained as first counselor. Elder Orville W. Metheny sustained as second counselor succeeding Elder Howard A. Melchin.

25 Elder Thomas S. Monson of the Council of the Twelve was appointed chairman of the Adult Committee of the Church Correlation Program, succeeding Elder Marion G. Romney of the Council of the Twelve.

27 The appointments of Mrs. Charine M. Clement, Mrs. Amy L. Engar, Mrs. Lucile F. Hales, Mrs. Jeanne M. Hughes, Mrs. Aline R. Pettit, and Mrs. Marvel M. Young to the general board of the Primary Association were announced. Mrs. Clement and Mrs. Young reside in Ogden, Utah, the others in Salt Lake City.

APRIL 1965

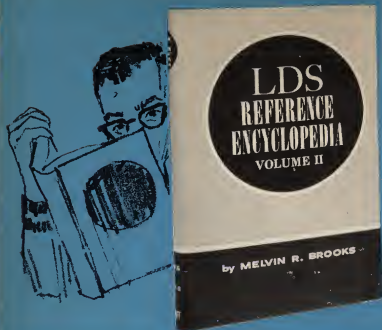
4 With President David O. McKay presiding, the 135th annual general conference of the Church convened this morning at eight o'clock in the Salt Lake Tabernacle. KSL-TV and approximately 165 television stations in the United States, Canada, and Uruguay carried all or portions of the conference. KSL Radio and approximately thirty radio stations did the same. WRUL short-waved the sessions in English, German, Spanish, and Portuguese.

"Learning and Living the Gospel at Sunday School and in the Home" was the theme of the general conference of the Deseret Sunday School Union in the Tabernacle this evening. The program featured a dramatic presentation, "On the Wings of Eagles," and a sermon by Elder Thomas S. Monson of the Council of the Twelve.

5 An early morning church welfare meeting was held in the Assembly Hall.

General conference sessions continued today in the Tabernacle.

This evening the priesthood session of conference was held in the Tabernacle. Additional congregations of priesthood bearers in the Assembly Hall and in 423 additional buildings from coast to coast and in Canada heard this conference session by telephone direct wire. President David O. McKay greeted the assembled men. As he concluded, there sounded some notes from the Tabernacle organ and spontaneously the priesthood members joined in singing: "We Thank Thee, O God, for a Prophet." (Continued on page 547)



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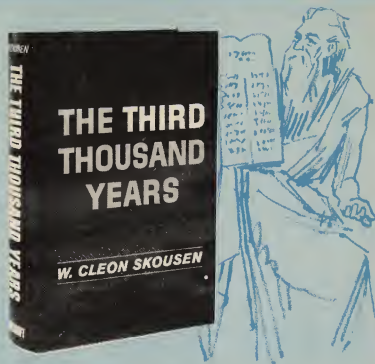
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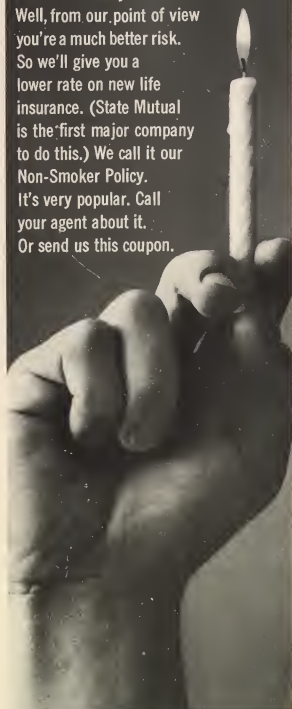
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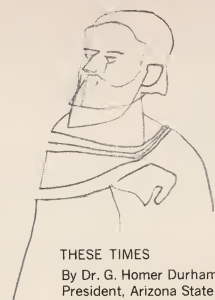
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The Family of Adam



THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● By scriptural account, the first and most important man to inhabit the earth was Adam. The texts from which the first four chapters of Genesis (King James version) have been produced have left doubt as to whether the writer used the name to be rendered in English as a proper name or as the Hebrew word "the man." By the time Genesis 5:1 is reached, it is clear that the intent was to use the word as Adam's name, not merely to say, "This is the book of the generations of *the man*." Adam, as the Hebrew word for "man," has come down to us as the earthly name of the first man.

The Prophet Joseph Smith said on July 2, 1839 that Adam is also referred to as Michael, as the Ancient of Days, as "the oldest man, our Father Adam." "He is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." (*Teachings of the Prophet Joseph Smith*, p. 157.)

The family of Adam has spread throughout the continents and seas of the globe. Some are currently referred to as Russians, Chinese, Americans; others as Mexicans or Japanese, Catholics, Jews, Negroes, Protestants, communists, atheists, nationalists, anti-communists, democrats, republicans, rich, poor, men,

women, and children. It is a remarkable family. Diverse in character, appearance, social status, education, religion, political persuasion, one wonders how Paul's hope might be realized: "That in the dispensation of the fulness of times he [God] might gather together in one all things in Christ, . . ." (Eph. 1:10.)

If that task seemed great in Paul's day, how complicated it seems today as one contemplates his brothers and sisters, Adam's family, in the world of 1965. The Master's parable of the lost sheep strikes home with peculiar force in reverse order. For to some it may appear that instead of one having wandered and gone astray while the ninety-and-nine remained in the fold, there are ninety-nine wanderers for every lamb in the sheepfold! If this is the circumstance, the task of the Good Shepherd and his assistants seems almost insurmountable. Do faith and love stand in the way of such a view? The family of Adam was founded on faith and love.

What about the immediate family of Adam? What were some experiences of the first family? What does the record suggest? As the modern Church focuses attention and emphasizes the basic importance of home and family, can some sober lessons be learned from the Ancient of Days?

The ancient records, as all records do, leave much to faith. They are realistic, containing points that are discouraging but providing high challenge.

(Continued on page 552)

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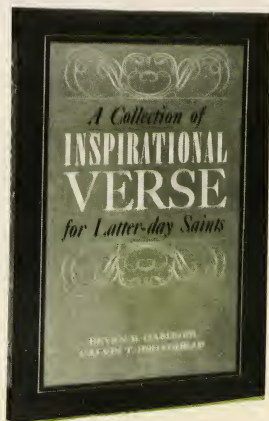
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Letters and Reports

GOLD MEDALLION IS SEEN EVERYWHERE

Gold Medallion winners spring up everywhere — in California, in Texas, Oregon, Washington, Montana, Utah.

Californian Norma Tustison Johnson, Visalia Ward, Fresno Stake, is now working on her ninth individual award in YWMA work. She has received the medallion for earning seven awards. She is the bride of Chris Johnson.

BYU senior Marybeth Raynes, whose home is in Ashland, Oregon, earned the award while completing her bachelor's degree in three years under the Honors Program at BYU and serving as YWMA president of a campus ward.

Georgia Stoker, San Antonio Ward, earned the medallion while serving as



Norma



Marybeth



Georgia



Bonnie



Evelyn



Ranveig

a stake officer in San Antonio Stake (Texas) YWMA.

First Gold Medallion winner in Connell (Washington) Ward, Richland Stake, is Bonnie Stock, who has earned ten individual awards.

Evelyn Eaton, BYU student, is from Lewistown (Montana) Ward, Billings Stake. She was first in her ward to receive this high honor.

The only interruption which could keep Ranveig (Renee) Nilsen of Liberty Stake Third Ward in Salt Lake City from earning an individual award was a good one — a mission call to Norway, the land of her parents. Ranveig received the medallion and was working on her tenth award when she departed for her mission. Her parents, Mr. and Mrs. Hans Nilsen, are also serving in the Norwegian Mission.



ROADSHOWS GO TO THE FAIR

For the past two years, several wards in Maricopa Stake, Mesa, Arizona, have been part of the color and entertainment at the Arizona State Fair. Held in neighboring Phoenix, the fair is one of the largest in the nation.

In 1963 two wards, the 4th and 20th, at invitation of the Fair Commission, presented their roadshows as part of a continuous entertainment program consisting of both professional and amateur artists. Audiences so enjoyed the two productions that four wards were asked to present their shows during the 1964 season: the 4th, 20th, 16th, and Lehi wards.

Stake YMMIA Superintendent Maurice B. Bateman described the shows as "a fine missionary tool" because they gave "nonmembers of the Church insight into the opportunities for development available to youth within the Church."

FOLK MUSIC IS MISSIONARY METHOD IN SOUTH AMERICA

Their musical instruments helped five Mormon missionaries win friends for the Church in Uruguay recently when they took part in the First Folklore Festival of Uruguay. The young missionaries, who call themselves the Mormon Quintet, performed in two nights of the outdoor program, which was attended by thousands of people. They received the José Artigas Award for Brotherhood, presented by Horacio Guarani, a top folk singer in Uruguay and Argentina. In return, the elders presented Señor Guarani with a copy of the Book of Mormon, which he accepted with typical South American flourish.

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A Preview of June Conference

BY MAXINE T. SHOPPE

● A time of meeting, a time of greeting, a time of learning, a time of enjoyment and relaxation. That's the 66th Annual MIA June Conference of the Church. It will be held in Salt Lake City, June 17 (pre-conference events), 18, 19, and 20, for all stake, ward, and mission MIA workers, with a special invitation issued to stake presidencies, high councilmen in charge of MIA, and bishoprics. There will be special events (dance and speech festivals and roadshows) to which the public is invited.

The schedule looks awesome, but in reality it is wrapped in a big box of three surprise packages:

1. Social entertainment Friday and Saturday, June 18 and 19, comprising the biennial dance festival extravaganza, "Rainbow of Tomorrow," in the University of Utah Stadium at 8:30 pm. The speech festival, "Lift Up Thy Voice," in the Salt Lake Tabernacle, 8:15 pm. Roadshows in Kingsbury Hall and Pioneer Memorial Theater at University of Utah, 5:30 and 8:30 pm. Explorers' "Explorado," west of fieldhouse, University of Utah, 4 to 8 pm.

Admission to these events is free, except to the roadshows which is 50c per person.

Added attractions will be these pre-conference events on June 17: the Master M Man-Golden Gleaner

banquet, University of Utah Student Union Building (advance reservations \$3); the YW Camp Day at Tracy Wigwam, Millcreek Canyon (advance transportation fee 85c and lunch reservations \$1). The Improvement Era Citation Award Dinner will be held at 5:30 pm, June 19, University of Utah Student Union Building (advance reservations \$2.50).

New this year is the MIA Idea Display at the Hotel Utah Motor Lodge open all day June 18 and 19.

2. Inspiration and instruction will be given in individual department sessions all day Saturday, June 19. Complete schedules and subjects to be covered have been sent to all wards, stakes, and missions.

3. General Sessions June 18 and 20, Friday and Sunday, will be addressed by General Authorities. Elder Spencer W. Kimball, Elder LeGrand Richards, and Elder Thomas S. Monson, will speak Friday morning, following a reception on Temple Square at 7:30 am. A presentation of the 1965-1966 theme will be made at 9:30 am. At 1:30 pm the parent and youth program "SMC" will have its debut. Concluding the conference will be the services conducted Sunday by the First Presidency, following the 8:30 am Tabernacle Choir broadcast from Temple Square.



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The Evils of Cigaret Smoking

Because of the importance of President McKay's priesthood meeting address, and with his permission, we present it as his Editor's Page this month.

Read by Edward R. McKay
a son of President McKay

● My dear brethren in the priesthood:

What is the end and purpose of religion, "swaying the lives of men the centuries through"? The members of The Church of Jesus Christ of Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph Smith that the end and purpose of true religion, which is the work of God, is "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character—character developed through obedience to the laws of life as revealed through Jesus Christ, who came that we might have life and have it more abundantly.

Man's chief concern in life should not be the acquiring of gold or of fame or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christlike character.

One of the most significant statements in the Word of Wisdom, one which carries with it evidence of the inspiration of the Prophet Joseph

Smith, is found in the following statement, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation—" (D&C 89:4.) "... evils and designs which do and will exist in the hearts of conspiring men . . ."—the purport of that statement impressed me way back in the twenties and thirties of this century.

I ask you to recall the methods employed by certain tobacco interests to induce women to smoke cigarettes. You remember how insidiously they launched their plan: first, by saying that smoking would reduce weight. Their slogan was: "Take a cigaret instead of a sweet." Later, some of us noticed in the theatre that they would have a young woman light the gentleman's cigaret. Following this a woman's hand would be shown on billboards lighting or taking a cigaret. A year or two passed, and soon they were brazen enough to show the woman on the screen or on the billboard smoking the cigaret.

I have a newspaper clipping which I set aside in 1931 which corroborates this idea. It reads: "It is well-known that the cigarette manufacturers are now after the young women and girls. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their sales from three billions, six hundred million dollars annually, to six billion dollars. This is their claim and their aim."

Now, as you all know, it is common

to see beautiful young women depicted on billboards and in magazine advertisements smoking cigarets; and now most insidious of all are the cigaret advertisements which come into our homes by way of television and are viewed by our boys and girls, showing young men and young women smoking in the most enticing scenes possible.

Do these conspiring men have evil designs upon our youth? Keep your eyes and ears open to observe if they are not taking the same steps now to get our boys interested as they did to entice women to use that vile weed.

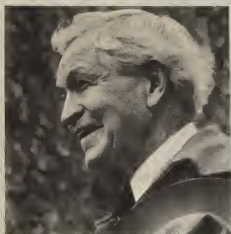
Our youth should be taught the hazards of cigaret smoking to health. They should be taught that doctors and scientists now have established a direct tie to cancer and cigaret smoking.

Emerson Foote, chairman of the National Interagency Council on Smoking and Health, has testified that "it has been concluded by responsible scientific authorities" that cigaret smoking is responsible for at least 125,000 and possibly 300,000 deaths a year in this country.

"But death is not the only thing. . . . It is beyond doubt that there are millions of people who suffer varying degrees of disability brought on by cigarette smoking." (Washington [Associated Press], *Deseret News*, March 23, 1965, p. A7.)

Somewhere between sixty and eighty percent of boys and men and a somewhat lesser number of girls and women are already habituated to cigarets or they are confirmed addicts.

The high death rates from cigaret smoking have created a demand from many interested groups for positive action that will lessen the dangers to



THE EDITOR'S PAGE
BY PRESIDENT DAVID O. MCKAY

health. The Royal College of Physicians of Great Britain, the American Cancer Society, and the United States Public Health Service have led the way in creating public reaction against smoking. The Cancer Society has supported research generously and has kept the public and the medical profession informed on the problems connected with smoking. The Surgeon General of the Public Health Service has used his official and moral influence in emphasizing the dangers involved in smoking.

These agencies, as well as the great body of research scientists, have compiled the evidence and stated the facts so clearly that every reasonable mind is fully aware of the danger entailed from smoking.

Notwithstanding the admission of danger from smoking, the advertising of cigarettes by the tobacco companies has been stepped up to an all-time peak. Yet there is never a hint that smoking is already a major threat to life. Instead, the advertising constantly emphasizes the mildness of the cigarette and its pleasurable qualities. This cigarette advertising is promoted with such reckless abandon, in spite of what research has already proved regarding the dangers from smoking, that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than the avoiding of suffering and of death.

One hundred thirty-two years ago a twenty-seven-year-old youth told the world that tobacco was harmful for the human body. Members of The Church of Jesus Christ of Latter-day Saints

were given by divine revelation the Word of Wisdom, in which they were advised to refrain from the use of tobacco in any form. They were promised better health as a result. This was strange as no one knew of any danger from smoking at that time. Most of the members accepted and applied the instructions given.

The demonstration presented today by more than two million people of the Church should be impressive to any skeptic. Hundreds of thousands of teenage youths have never smoked. They know that smoking is a destructive habit that mars the human body as well as the mind.

Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and kingdom of God; neither is he preparing himself for his responsible place in society. The word of God to the Prophet Joseph Smith is that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed; and we as a people stand committed to that command from God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it, and just because a man has developed the habit is no justification for his continuing it. Just because some man may think he is immune from the ill effects of tobacco is no justification for its use in the priesthood of God.

Fathers and members of the priesthood have the obligation of setting an example worthy of imitation to the

youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christlike attributes, as nearly as you can develop them, which Christ had when the Roman governor pointed to him saying, "Behold the man!" (John 19:5.) Remember, even though you have the habit, overcoming it will make you stronger.

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the soul that is worth the honor of
earth

Is the soul that resists desire."
(Adapted from Ella Wheeler Wilcox,
"Worth While.")

To our boys I would say that if they want to live physically; if they want to be men strong in body, vigorous in mind; if they want to be good in sports, enter the basketball game, enter the football game, enter the contest in running and jumping; if they want to be good Scouts; if they want to be good citizens, in business, anywhere, avoid tobacco and live strictly the religious life.

May God help us as men of the priesthood, as fathers, to reach our boys and young men and impress upon them this great lesson, this divine truth, that to be carnally minded is to be miserable, unhappy, but to be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace, I humbly pray in the name of Jesus Christ. Amen.

STATUS OF HUSBANDS
AND WIVES WORTHY
OF THE CELESTIAL KINGDOM



YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

QUESTION: *"In the Journal of Discourses, volume 10, page 24, President Brigham Young states that those who attain the first or celestial resurrection will be pure and holy and perfect in body. Every man and woman who reaches this unspeakable attainment will be beautiful as the angels who surround the throne of God. The wife will not be dissatisfied with her husband or the husband with the wife. If one is sealed to a spouse who does not merit this exaltation, what happens? Will the one who is unworthy have to accept a lesser glory, or is the sealing annulled?"*

ANSWER: Naturally, a person who is unworthy of a place in the celestial kingdom will not receive the blessings pertaining to that kingdom. All blessings are based on worthiness of the individual. We are taught that it is he who endures to the end that is saved. Naturally, the Lord will judge each individual according to opportunities to know and obey his commandments. Thousands of those who died without the knowledge of the gospel and therefore failed to keep the commandments and covenants of the gospel while in mortality will enter the celestial kingdom. It is for this class of people that we do temple work and thus perform vicariously the ordinances of the gospel according to the revelation given to the Prophet Joseph Smith.

Common sense teaches us that the justice of our Eternal Father would cause that provision would be made for those who lived on this earth through the many years when the fulness of the gospel was not among men, and they were left to walk in spiritual darkness. In the heavens when the plan of salvation was prepared, provision was made to meet every vicissitude and condition that would exist among mortals upon the earth. The gospel of salvation would certainly not be complete if some measures had not been provided to meet the conditions which would prevail in mortality. The gospel of salvation is as broad as eternity. It was perfectly understood before the foundation of the earth was laid that there would be conditions arising in the mortal condition wherein many of the children of our Eternal Father would dwell on the earth when there would be no opportunity for mankind to partake of the blessings of the gospel and receive the ordinances essential to their eternal existence in the kingdom of God. It is a well-known fact to all Latter-day Saints, at least, that such a period really did exist. For hundreds of years the world was in spiritual darkness, and it became necessary for the Lord to open the heavens again and

send messengers from his presence to restore, as our scriptures say, the fulness of the plan of salvation.

It has been taught by some that as we lay our bodies down, they will rise again in the resurrection with all the impediments and imperfections that they had here, and that if a wife does not love her husband in this state, she cannot love him in the next. This is not so. If a man is worth of the celestial glory, he will be on the way to eternal perfection, and he is designed to become as perfect and holy as are the angels in heaven.

If men or women who are married by the eternal covenant should violate that covenant, they will, of course, have to pay the price, which is a dreadful one, for according to the word of the Lord, they will be turned over to the buffetings of Satan until the day of their redemption, if they do not lose the exaltation itself.

Marriage for time and all eternity is the privilege of all faithful members of the Church. Moreover, this blessing seals upon them the continuation of their lives forever, and they will not be denied posterity in the celestial kingdom of God. The Lord never intended that marriage was to be for "time" only. There was no death when Adam and Eve were sealed by the Lord. It was a union that was to endure forever. Death came upon them later by the "transgression" of a law, but this did not break their eternal covenant. Moreover, we all owe a debt of gratitude to Mother Eve for partaking of the "forbidden fruit." It was not a sin, as many Bible commentators would have you believe, but an eternal blessing which caused Eve to rejoice and thank the Lord; and in her joy she praised the Lord and said:

"Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11.)



To Walk by Faith, not Sight

BY ELSIE

CHAMBERLAIN CARROLL

• The telephone rang. Martha's hand shook as she removed the receiver. She'd been expecting the call for hours, yet she was not ready for it. Paul's letter had said, "I'll call you as soon as I get there. You know what I'm going to ask. Be ready to say yes, Honey!"

He was going to ask her to marry him before he went back to Chicago for his last year at Rush Medical College. That was what they had indefinitely planned.

All their plans had worked out even better than they had dared hope—that was, financially. But to Martha a problem more serious than financial worries had arisen. Paul was losing his faith. His religion had come to mean less and less to him as his studies had progressed.

Though he had never really said anything against the Church, he mentioned it less often and used the demands of his studies and his

complicated schedule as an excuse for his neglect of church affiliation. She knew well when his changed attitude began. It was when he started his courses and laboratory work with an eminent Dr. Shroeder, whom, it seemed to her, he had come to idolize. "He's so brilliant!" "He's absolutely marvelous!" "He's opened a new world to me." Such phrases in Paul's letters, she felt intuitively, were related to his religious laxity.

She had received this last letter only yesterday, telling of his few free days before beginning some important work the doctor had arranged for him, his sudden decision to rush home, and his assumption that they would be married at once. Never a word about recommends and the temple.

"Hello," she said weakly into the mouthpiece.

"Hi, Darling. I just called to make sure you are home. I'll be right over."

At the sound of his voice her doubts and fears vanished. Only love possessed her. She called excitedly, "Mother, he's here! Paul's home!"

Mrs. Mansfield left her desk and came to the door. Her eyes were shadowed with worry as she looked at Martha.

"I hope, dear, that you'll find your concern about his thinking is—"

"He sounded wonderful. Maybe I've just imagined the change in him."

How earnestly Martha hoped that to be true. Her hope took the form of a little prayer softly whispered as she went to the living room to wait at the window for his coming.

Within a few moments she was in Paul's arms. The world became heaven, and for a little time nothing existed but the perfect joy of reunion.

When Martha's mother came to greet Paul, he hugged and kissed her with such frank and genuine affection that she, too, felt that he was the same fine boy she had watched grow up with Martha.

"May I borrow this little girl for the rest of the day?" He turned to Martha.

"Where shall we go for a ride? I've only got three days home, and we have a lot of talking and planning to do."

"Only three days?" she exclaimed. "Why we couldn't possibly—"

He interrupted her. "Let's go up the canyon. We can stop for (Continued on page 556)

SINCE

NEW VOICES

PART THREE: SECRECY IN THE PRIMITIVE CHURCH (CONCLUDED)

The Secret Tradition. Recently two Catholic scholars in separate studies have pointed out that however much knowledge and wisdom their church may have acquired through the centuries, the fact remains that the Apostles, who were nearer to the Lord in every way than any other men could ever be, possessed a knowledge of Christ and his teachings which was necessarily unique and unequalled in following ages.⁸⁴ If that is so, who

can deny that something vital and important was lost with the passing of the Apostles? Along with that we must consider the idea of the *disciplina arcana*, the existence in the church of an *unwritten* tradition handed down from the time of the Apostles.⁸⁵ Certain Fathers of the Church laid great stress on this, especially St. Basil. Where in the scriptures, he asks, do you find the prayer on the Sacrament? Where do you find a description

of the baptismal rite? Where do you find such tokens as the sign of the cross? "Do not all these things come from the unpublished and unutterable (secret) teaching which our fathers preserved for us in silence?"⁸⁶ Why in silence? Why unwritten? To keep them from falling into the hands of the unworthy by assuring the strictest secrecy of transmission.⁸⁷ As late as the fourth century, Athanasius warns, "One must not recite the



CUMORAH

FROM THE DUST BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

mysteries to the uninitiated, lest outsiders who do not understand them make fun of them while they perplex and scandalize investigators.”⁸⁸

Basil calls this “the secret tradition” and insists that the written and the unwritten traditions must go together and be treated with equal respect since the one cannot be understood without the other.⁸⁹ Noted theologians through the centuries have not been averse to abetting their prestige by claiming the

possession of such knowledge, and indeed there is no objection whatever to admitting the existence of secret, unwritten teachings going back to the Apostles, provided only that we credit the Church with possessing them—as long as they are the property of the churchmen, the churchmen are willing to admit their existence. The only trouble here is that when those who claim these treasures are asked to produce them, they can only do as the ancient Gnostics did under like circumstances: Instead of producing the genuine old Christian or Jewish teachings, they simply fob off on the public the philosophy of the schools dressed up in a little reverential jargon. Basilides, for example, claimed that he had been secretly instructed by the Apostle Matthew in things which that disciple in turn had received in confidence from the Savior, but when he tried to produce some of this marvelous teaching, all he could come up with was the borrowed Categories of Aristotle.⁹⁰ Just so, the schoolmen of the Middle Ages thought they were delving to the heart of the Christian mystery when they were expounding scholastic philosophy.⁹¹ They admitted the existence of the mystery, and they diligently sought for it, but they never came anywhere near it.

To explain the existence of an

“arcane discipline” in the Church while insisting at the same time that the Lord commanded that nothing be held back from the public, it has been found convenient to argue that there was indeed a secret teaching but that it was first introduced into the Church by the catechetical schools of the third century.⁹² If, however, we consult the men responsible for introducing it into these schools, we learn from them they were not inventing the thing at all, but consciously and carefully following what they believed to be the old apostolic secret teaching that went back to the beginning of the Church. Clement of Alexandria explains that in concealing certain things from the general public, he is merely following the practice and instruction of the Apostles themselves.⁹³ And indeed, there is no shortage of examples of secrecy in the Church *before* the third century. The vast majority of examples, in fact, come from the earlier period. We have quoted a number of them above.⁹⁴

To the argument that the Lord enjoined secrecy upon the Apostles only until the resurrection should have taken place, we have the reply of the scriptures and of the large “forty-day” apocryphal literature, i.e., the earliest of all Christian literature, that the emphasis on secrecy after the resurrection was if anything even greater than before.⁹⁵

No one has ever denied that the basic rites and ordinances of the early Church—baptism and the Lord’s Supper—were originally
(Continued on page 574)



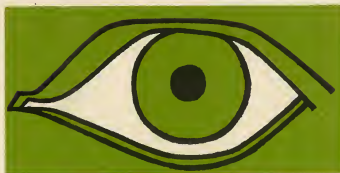
The mound of King Herod's palace north of Qumran. It's been suggested that the proximity of the palace to their community was one reason the people of Qumran moved away.

A
SPOONFUL
OF
SUGAR

BY DARYL V. HOOLE

PART 4

FLASH CARDS & FLIP CHARTS



One seeing is worth ten hearings



● A Chinese sage once said: "One seeing is worth ten hearings." This truth, which has been said in many ways in many languages, cannot be overemphasized in good teaching. Certainly a vital part of our Family Home Evening lessons is appropriate, effective visual material.

Not only can visual materials help a lesson be learned, but they aid in communicating the information accurately and correctly, thus eliminating false impressions and misunderstandings. Unless we are very careful, children sometimes do misunderstand things. Recently a little boy prayed: "Please bless the gospel and his two counselors."

Variety is the spice of life—and of good teaching. There are numerous types of effective visual materials, some of which will be discussed subsequently. This article has to do with flash cards and flip charts. Flash cards and flip charts are easy to make and easy to use. Their simplicity offers another advantage, too: even very young children can teach with them, which means they are learning what the lessons are all about. Our little children love to play Sunday School or Primary with each other or with their dolls, and it's a thrill to us as parents to watch them teach with flash cards or flip charts. Older children, too, appreciate their conciseness and gain from the lasting mental image they create.

Repetition is the key to learning, understanding, and conversion. Lessons on gospel principles and values should be repeated several times a year as children grow older. It's fun and easy to review and repeat with flash cards and flip charts. In short, flash cards and flip charts can be just "the spoonful of sugar" you need to "help the medicine go down."

Flash cards are loose cards or sheets of paper which have been illustrated. Flip charts are just flash cards bound together with rings of some sort. You can make either from original drawings—they needn't be professional—or from magazine picture cutouts. Picture series depicting various phases of the gospel or ready-made flash cards or flip charts can be purchased through church book stores.

Subjects may range from manners to missionary work to church history—anything which may help your children better understand values and principles of the gospel. Following are several sample flash card lessons* to help you get started:

* (Used by permission of the publisher, Deseret Book Company, and the author of the book, *The Art of Teaching Children*. See pages 169-175 for illustrations. Copyright and not to be reproduced in any form.)

BAPTISM

Flash card or flip chart lesson to help young children prepare for baptism:

Before you can be baptized, you must know about the gospel. Your parents and your Sunday School and Primary teachers have been teaching you.

You must be eight years old. Our Heavenly Father tells us that when a child is eight years old, he is old enough to know right from wrong and can be held responsible or accountable for all that he does.

You must be worthy. Before you can be baptized and become a member of the kingdom of God, you must live your very best every day and keep the commandments of Heavenly Father.

You will plan for your baptism with us. Mother and Daddy will talk to you about where and when you are baptized and what you need to do to be ready.

The bishop of our ward will visit with you about baptism. He will ask you several questions about the gospel and set the date for your baptism.

When the time comes, we will go to the place where you are to be baptized.

You will go to a special dressing room and put on white clothing, which is a sign of cleanliness and purity.

After you are dressed in your white clothing and just before you are baptized, a short meeting will be held for all of those who are going to be baptized. A member of the Church will give a talk about the wonderful thing which is to take place—your baptism.

Then when your name is called, you will go into the water. Daddy (or someone else who holds the priesthood) will help you and show you how to place your hands so no water will go up your nose. Then you will be immersed (completely covered) in the water for just a moment.

After you come up out of the water, you will return to the dressing room and put on your own clothing.

Later, several men holding the priesthood (such as your father, the bishop, and his counselors) will lay their hands upon your head and confirm you a member of The Church of Jesus Christ of Latter-day Saints and say to you, "Receive the Holy Ghost."

When you are baptized and are a member of the Church, you will want to stand up during testimony meeting once in a while and bear your testimony as you have done in our family for special family hours. Perhaps you could bear your testimony on the very day that you are confirmed a member of the Church.

After your baptism, Mother and Daddy want to do

something very special in your honor. (Perhaps an outstanding event could be dinner in a restaurant with the parents and children.) Then after you are confirmed in fast meeting, we want to have a family dinner for you. We will invite Grandmother and Grandfather (and perhaps others, too) and you may select your very favorite foods which Mother will prepare and serve. We will have a wonderful time together and make it a memorable occasion for you.

That evening, as you kneel by your bed to pray, you will have a very special blessing for which to thank your Father in heaven. You will want him to know how grateful you are to be a member of his Church now. You will ask him to help you to be a good member always.

PRIESTHOOD

Flash card lesson to help young boys prepare to hold the priesthood and to help them honor it after they have received it:

The priesthood is the authority to act in the name of God.

"... no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.)

The priesthood was lost from the earth.

The priesthood was restored to the earth.

Worthy male members of the Church may receive the priesthood. You (to a boy) may receive the priesthood.

You must be at least twelve years of age. You must be a member of the Church in good standing. You must be interviewed by the bishop.

You must be sustained by the ward membership.

You then report to a priesthood quorum where you are ordained to the Aaronic Priesthood and the office of deacon. Later you may be given the office of teacher and then of priest.

The duties of a deacon are to pass the Sacrament, collect fast offerings, and assist the bishop in whatever way he can.

The teachers are the watchmen of the Church. They are to visit the homes of the members once a month, inquire into the needs of the people, and teach them the will of God. They are to be ushers or doorkeepers, care for meetinghouses, act as messengers for the bishop, and assist the deacons.

Priests have the authority to administer the Sacrament and to baptize.

Your general responsibilities as a bearer of the priesthood are: to live the commandments of Heavenly Father, to attend church (Continued on page 548)



Safeguards against the Delinquency of Youth

President David O. McKay

Read by his son Robert at the opening session of the 135th general conference, April 4, 1965.

My brethren and sisters and friends of the television and radio audience, as I approach this solemn duty, I sense fully the need of your united support and particularly the sustaining and guiding influence of the Spirit of the Lord.

135th Annual General

"I charge thee, . . ." wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . .

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering. . . ." (2 Tim. 4:1-2.)

In the same letter he prophetically declared ". . . that in the last days perilous times shall come.

"For men shall be lovers of their own selves, . . .

". . . lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: . . ." (*Ibid.*, 3:1-2, 4-5.)

It is in the spirit of Paul's charge

and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think, as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish with all longsuffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question the fact that we are living in perilous times, that many people have lost their moorings and are being ". . . tossed to and fro, . . . with every wind of doctrine, by the



Conference, April 1965

sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" (Eph. 4:14.)

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to *dishonor the marriage vow*; and second, the *mounting juvenile delinquency*. Careful study discloses a close relationship between these two unwholesome social conditions.

As evidence of the first, we need only to glance at the number of divorces in the country at large. Recent statistics disclose that one out of every four

marriages is separated by the ever grinding divorce mill.

But it is the ever increasing crime wave to which I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool and are being contaminated overwhelmingly by it.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, who is probably our nation's leading authority on crime, made the following alarming report at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

"To every man and every nation there comes a time when decisions must be made about grave problems.

Further delay in seeking solutions can bring disaster. That time has come for the United States.

"The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country has increased five times faster than our population growth! Serious crimes—murder, forcible rape, robbery, burglary, aggravated assault, automobile theft—have mounted steadily since the end of World War II. In 1951, these crimes for the first time topped the one-million mark, and more than two and one-quarter million serious crimes were reported during 1963.

"Even more ominous is the fact that this terrifying spiral in crime has come

about through a growing wave of youthful criminality across the Nation. Last year for the fifteenth consecutive year, crimes involving our young people increased over the previous year. For all serious crimes committed in the United States in 1963, youthful offenders were responsible for 72 percent of the total arrests for these crimes! The cost of our crime has now reached the staggering sum of twenty-seven billion dollars a year!

"What a grim and unhappy commentary on the moral climate of this great Nation! The moral strength of our Nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a Nation."

In calling attention to these conditions, I would not have you think that our young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the Badlands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is ominously increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search

for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

One important cause of the increase in child delinquency is a letdown in home ideals. A growing desire for economic independence or a too eager willingness to improve financial circumstances has influenced too many of our mothers to neglect the greatest of all responsibilities—the rearing of a family. Director Hoover makes the definite statement that "in the background of these youth offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes where mothers and fathers, because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligations. More often than not, God was unknown, or, more important, was unwelcome in their homes."

"On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community."

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of woman-kind. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. In the words of former President of the United States, Herbert Hoover: "After we have determined every scientific fact, after we have erected every public safeguard, after we have con-

structed every edifice for education or training or hospitalization or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers."

And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true Latter-day Saint.

A child has a right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

The home is the best place in the world to teach the highest ideal in the social and political life of man, namely, perfect liberty of action so long as he does not trespass upon the rights and privileges of another.

The great need of the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact: of kindness to our employees, of fair play to our employers, of good measure to our customers.

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents. (See D&C 68:25.)

Next to the home as a safeguard to delinquency, the church should be a dominant force. The other day I was pleased to note a recent Gallup Poll published in a late edition of the New York Herald Tribune which revealed that in 1964 at least 45 percent of the entire adult population of the nation attended church in one typical week and that, although the percentage dropped four points since the peak year of 1958, it is still so high that it completely eclipses the 5 percent and 7 percent in some of the other leading countries. It is interesting that although men are reputedly not very religious, 40 percent of the entire male adult population of the United States attends church each Sunday. Forty-nine percent of the women attend regularly. This means that 49,500,000 adult men and women attend church services in the United States. But what of the other 55 percent of men and women who do not attend church and what of the children who come from the homes

of these men and women? Their indifference towards church should tend only to spur us to more earnest and diligent activity.

Where there is an indifference toward Christian churches, we shall have to place next to the home, not the church, but the public school as the most influential factor in lessening delinquency.

I believe with all my heart that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three R's, of the arts and sciences, even the delving into research work should be but a means to the development of true manhood and noble womanhood.

True education is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not to teach the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love God and serve him supremely, not from fear, but from delight in his perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Waldo Emerson, reputedly the wisest American, said, "Character is higher than intellect . . . A great soul will be strong to live, as well as to think." (*Nature, Addresses, and Lectures: The American Scholar.*)

Another safeguard against delinquency of youth is the moral atmosphere of the leaders of the nation, town, and community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law.

If we are sincere in our desire to reduce the delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. A nation that has conquered great material difficulties and harnessed the physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and

straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

Let us here and now express gratitude for The Church of Jesus Christ of Latter-day Saints with its priesthood quorums and auxiliary organizations especially organized to combat the evils of crime and juvenile delinquency. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the birth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions, who would fill their purses through the weaknesses of addicts of gambling, drunkenness, and nicotine. The gospel is a rational philosophy that teaches mankind how to attain happiness in this life and exaltation in the life to come.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, faith-inspiring. I pray in the name of Jesus Christ. Amen.

This Church Is Christianity Restored*

President Hugh B. Brown
Of the First Presidency

This is at once an inspiring and humbling experience when one instinctively desires to have divine guidance. It is most encouraging to have the President of the Church sitting on the stand and to know of his sympathy and blessings and well wishes.

We welcome all, of course, as has been said, who are attending the conference. To emphasize what has been said in previous sessions and for the information of our friends and our members, may we for a few moments review some aspects of the religion and philosophy of this newly revealed but ancient Church.

Here is a religious philosophy of divine origin which was taught by the prophets and Apostles of old, and this time was designated by them as " . . . the times of restitution of all things,

which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

This is the Dispensation of the Fullness of Times referred to by Paul in Ephesians 1:10:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

It is a philosophy which if followed would provide a solution to the problems of our distraught and imperiled world.

The cornerstone of this restored gospel is faith in a Living and Personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the Acts of the Apostles as follows:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

We believe that man was created in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between preexistence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents, and as a result they were given mortal bodies, and they and all of their descendants became subject to the dissolution of spirit and body through death.

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the gospel.

He made provision for the establishment of his Church in the Meridian of Time, and he instructed his Apostles to complete the organization of the Church and to carry its message to all the world.

But after his crucifixion and the subsequent death of the Apostles, there was a general falling away from the primitive Church. In other words, a universal apostasy followed shortly after the crucifixion, and through this apostasy the priesthood ceased to be operative, and as we read in Eusebius, " . . . when the sacred choir of apostles became extinct, and the generation of

*Address delivered Monday morning, April 5, 1965.

those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth." Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The announcement of the reestablishment of the Church of Jesus Christ by his own personal appearance was followed by visits from other heavenly beings who restored the priesthood and authorized and supervised the reorganization of the Church. Now this forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of our Savior.

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of existence. The spirits of all men lived as intelligent beings, enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.'" (Moses 1:39.)

All who accept the Holy Scriptures as the word of God must believe the doctrine of the preexistence of Christ

and also of all the sons of God. Christ lived with the Father as an unembodied spirit as is noted by the inspired words of John the Beloved, who said:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men. . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-4, 14.)

He who was the Firstborn of the Father's spirit children and the Only Begotten of the Father in the flesh repeatedly referred to his preexistent state and declared that he came forth from the Father and would return to him on the completion of his mission in mortality. In John 3:13, we read:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

And again in John 6:38, the Savior said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me."

Christ was chosen before the foundation of the world to be the Redeemer and Savior of mankind. John had a vision to which he refers in Revelation. He saw one, Lucifer, known as the son of the morning, or Satan the dragon, who led the rebellion, and John declares:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," (Rev. 12:7.)

Those among these unembodied spirits who, as Jude says, "kept . . . their first estate," (v. 6) were given the opportunity to experience mortal life whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, made of the dust of the earth. (See Gen. 2:7.) The others who, with their leader, "kept not their first estate" (Jude 6), became the devil and his angels and were permanently denied the privilege of mortal existence, which is prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended, and man and woman became earth tenants with power and dominion over all other creatures as we read in Genesis:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master, learn obedience by the things which we suffer. As Paul said:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him"; (Heb. 5:8-9.)

To the entire human race mortal life is a connecting link or an intermediate state, joining the two eternities of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what *would* be under given conditions was a determining cause, or that such *must* be. He never has and never will trammel man's free agency, even though men may disobey his immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, he permits many things contrary to his will. But he desires that every soul shall be saved in his kingdom. In fact, he has declared it to be his work and his glory . . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

We hold, however, that only Adam will be held accountable for his disobedience, although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, or as Paul said:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:12, 18.)

We affirm as a fundamental principle the biblical account of the atone-

ment wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that he was the one and the only one fitted to become the Savior and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as he wished so to do. As it is declared in John 5:26:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself."

And in John 10:17-18:

"Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

The effect of the atonement is twofold, viz., universal redemption of the human race from death and individual salvation whereby relief from the effects of personal sins becomes available.

All men, regardless of the degree of their guilt or innocence, will be resurrected from the dead, and this belief also becomes a foundation stone in the structure of the Mormon Church. But, in addition to this general salvation through the atonement, every soul that lives in mortality to the age of responsibility may place himself within the reach of divine mercy and may obtain a remission of sin.

We do not accept the doctrine of original sin but believe that children are born innocent, and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Savior, redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God, for they are innocent in his sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ "... became the author of eternal salvation unto all them that obey him;" (Heb. 5:9.)

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence—heaven and hell—and that all men will go to the one or the other. According to the record of John, the Savior said:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the celestial, the terrestrial, and the telestial kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the Saints of Corinth as follows:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

The Savior selected and ordained twelve men whom he called Apostles, and he commissioned them to preach the gospel to all the world. In fact, his Church, both in ancient and in modern times, is built upon the foundation of Apostles and prophets. Quoting Paul again,

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" (Eph. 2:20.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" (*Ibid.*, 4:11-12.)

The Apostle aptly compared the organization of the Church to the several organs of the human body. As we read in 1 Corinthians, chapter 12,

"Now ye are the body of Christ, and members in particular."

FATHER'S DAY ON SUNDAY

BY MIRLA GREENWOOD THAYNE

"Where is your gift to my daddy?
It's Father's Day, Grandma, you know."

Oh, Grandma, have you forgotten?
Brown eyes were filled with woe.

"Your daddy, dear, is not my father.
Your daddy is grandmother's son.
You give to your daddy, I give to my father ...

On Father's Day that's how it's done."

"But Grandma ... The child had an answer;

From the gleam in his eye, I knew.
"But Grandma, have you forgotten
That today is son day, too?"

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

"Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

"Have all the gifts of healing? do all speak with tongues? do all interpret?"

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (Vs. 27-31.)

All are essential to the whole, and none is justified in saying to the other, "... I have no need of thee." (1 Cor. 12:21.)

Shortly after the crucifixion of the Christ, the heaven of apostasy and disintegration began to work. The evidence of spiritual decline was observed by the Apostles, and they predicted even a greater falling away, which, in fact, progressed through the early period of Christian persecutions from Nero to Diocletian.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lieth not, and their damnation slumbereth not." (2 Peter 2:1-3.)

A widespread apostasy from the Church was followed by an apostasy of the Church. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the gospel. This Church, then, is Christianity restored, together with the principles and ordinances, the priesthood and authority, as taught and exercised in the primitive Church. This is our declaration, my brothers and sisters. This is our warning voice to all men, that the God of heaven has set up his kingdom, which, as predicted by Daniel,

"... shall never be destroyed: and the kingdom shall not be left to other people, ... and it shall stand for ever." (Dan. 2:44.)

Now, to this message we humbly testify this morning to our members and to all our friends who are listening. We ask you in humility to hearken to the voices of the prophets of old and to the modern prophets and to the revelations of God and bring your lives into harmony with his laws in the name of Jesus Christ. Amen.

Threat of Moral Decay*

President N. Eldon Tanner
Of the First Presidency

It was a great blessing indeed to have our beloved leader and prophet, President David O. McKay, with us this morning and to be inspired by his message so beautifully read by his son Robert. His spirit and blessings are with us this afternoon. He is presiding. This conference is being conducted under his direction, as he watches our proceedings over television at home. Our hearts go out to him, and we pray that God's choicest blessings may attend him always.

Brethren and sisters, it is with a deep feeling of humility and heavy responsibility that I stand before you this afternoon, and I sincerely pray that the Spirit and blessings of the Lord will attend and direct our thinking at this time.

I wish to congratulate the choir on their lovely singing and to express my appreciation for the beautiful prayers and the inspiring talks given by the brethren during the first session of our conference this morning.

On behalf of the First Presidency I bring greetings and blessings to all assembled in this historic Tabernacle this afternoon and to our radio and television audiences everywhere.

My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom; for my membership in this Church; for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that he lives, and that he so loved the world that he gave his Only Begotten Son for you and me, that whosoever believeth in him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

I am so thankful for my wife and family, for my progenitors, for my grandchildren, my friends and associates, for the health and strength that my family and I and all of us enjoy; also, that my family and I can kneel down and pray to a personal God who we know is interested in us, who will hear and answer our prayers, who has given us the gospel which, if lived, will lead to immortality and eternal life. What a strength it is to know

that we are God's spirit children, that we are made in his image, and that we can go with our problems to him as our Father in heaven.

Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve him according to the dictates of their own conscience and without restrictions that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the *Mayflower* to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigors of cold and starvation and influenza from which more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

Let us never forget that these freedoms which we enjoy, the blessings and comforts and ideals which are ours, as well as the progress which has been made in every field of endeavor, have been gained by the sacrifice, the pain, tears, and agony of some souls who had every reason to be discouraged but who had faith in God and fought on to victory.

Again here and now I wish to express my appreciation to my Heavenly Father for the fact that my great-great-grandfather, John Tanner, and his son, Nathan, and their families had the faith and courage to join The Church of Jesus Christ of Latter-day Saints shortly after it was organized, and when it was so unpopular.

The records which we have tell us that they were honest, honorable, upright, and God-fearing men; that they were good citizens; that they were interested in their community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts, or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshipping an unknown God, or denying him entirely. (See Acts 17:23f.)

However, when he heard the message of two Mormon missionaries that God the Father and his Son Jesus Christ were living personages and that they had appeared to the young boy Joseph Smith when he went into the grove to pray, as Christ had appeared to Paul, John Tanner believed them. And when he was told of the restoration of the priesthood and that God had spoken to man again and had chosen an individual, Joseph Smith, as a

prophet, seer, revelator, and translator by whom the Book of Mormon had been translated, he knew that this was true. It brought joy and satisfaction to his soul and brought renewed faith and hope when he realized that the true and everlasting gospel in its fulness had been restored to the world.

How grateful I am that his faith in God and his understanding of the gospel and his desire to serve God and keep his commandments were so great that he and his family did not hesitate to join the Church and go through all the persecutions that the Saints endured at that time. They, with thousands of others, were driven out of their homes and, leaving everything they had, were driven west across the plains to the Rocky Mountains to this the Great Salt Lake Valley, where they could enjoy freedom of worship for which they had sacrificed so much.

As a result I have been taught since my youth to have complete faith in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost and to realize that Christ gave his life for us and was resurrected, literally resurrected, and through his atonement we will all be resurrected, and that all mankind may be saved by obedience to the laws and ordinances of the gospel.

I wish to bear my testimony, too, that I know that God speaks to his people today through a prophet as he has done in the different dispensations of which the Bible and the Book of Mormon bear witness so clearly. I cannot express in words my deep appreciation for the privilege I have of associating so closely with his Prophet David O. McKay who leads the Church today under divine guidance.

It is a great opportunity, privilege, and blessing to be able to dedicate my time and efforts entirely to sustaining him as a prophet of God in the service of our Maker and of our fellow men and of working so closely with these devoted General Authorities to whom you have listened and to whom you will listen in this conference.

I pray that God will give us wisdom and direct our efforts as we endeavor to lead the people in the paths of truth and righteousness. We are greatly concerned about conditions in the world today, particularly the evils and temptations facing our youth. We realize that the great threat of the future today is the decay of spiritual, moral, and family life.

It is alarming to see how crime is increasing throughout the whole of the United States and, for that matter, throughout the world. In the USA there was an increase in 1964 over 1963 of 250,000 serious crimes that were reported by the agencies. And the statistics as issued by J. Edgar Hoover, Director of the Federal Bureau of Investigation, show that in a city the

*Address delivered Sunday afternoon, April 4, 1965.

size of Salt Lake City the increase in crime was up from 12 to 17 percent. There was 17 percent more murder, 14 percent more forcible rape, and 17 percent more robbery in 1964 than in 1963.

Conditions in the world are appalling. We have men who from the pulpit are questioning the divinity of Jesus Christ. They do not understand the kind of God they worship, and people everywhere have lost their faith and don't know where to turn. Also it is shocking indeed to read the articles appearing in the magazines and papers today on the question of morality. One can hardly believe what he reads.

In order to make clear and to leave no doubt as to what I mean I shall refer to statements that have appeared in books and magazines and have been attributed to university professors, chaplains, and psychiatrists, many of which seem to challenge Christianity's basic teachings against fornication and adultery.

A new morality is being advocated which proposes an ethic based on love rather than law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation.

Some maintain no sexual relationship should be absolutely condemned by the church. Others claim that moral conduct is the sole concern and responsibility of the individual. Some argue that man is free to change occupations, homes, states, or countries and ask why he should not be free to change married partners.

We all realize and are most thankful that these views are not generally accepted and, in fact, are strongly opposed by most people. Dr. Norman Vincent Peale in commenting on the alarming new line on morals says: "For my part, I have had too much experience with raw human nature to believe you can scale down moral standards in any area and not reap a whirlwind of broken lives." ("The Alarming New Line on Morals," *Deseret News*, February 26, 1965. Permission granted by Norman Vincent Peale.)

And as Paul admonished the Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Dr. Peale goes on to say, "The sophisticated-intellectual hue and cry that we must get rid of the old sense of guilt is less than impressive. Guilt can be a pretty healthy deterrent that puts the fear of God into people, stiffening

their moral sense and motivating them to live right." (Peale, op. cit.)

He then asks the question: "Should the church still teach a high standard of personal morals?" and answers, "It may shock you even to have the question raised, but unfortunately a few ministers are verging toward a permissiveness that disturbs a lot of thoughtful people. The effort seemingly is to keep the church somewhat in line with paganistic viewpoints in an effort, I suppose, to maintain an influential rapport with these elements. *The policy seems to equate Christian morality with worldly morality rather than the maintenance of a system of moral absolutes.* In effect, the new permissive policy seems to reduce Christianity to the world rather than to employ the tougher and more skillful strategy of bringing the world up to Christianity." (*Idem*. Italics added.)

Imagine young people in our schools and our universities who have not been taught in their homes or in their churches an unwavering faith in God and the importance of good, clean, moral living having to face this kind of thinking and temptations and evil that is found throughout the world today. This must be shocking to the parents who realize that such things are going on. There is a very serious and great danger, however, and that is that many, many of our parents do not realize, nor will they believe, that these are the conditions in the world today and therefore seem to be prepared to let nature take its course.

Where are we going? What is the matter with the world? How different are we from, and how rapidly are we approaching, the pattern of life which caused the downfall of Rome? This was forcibly brought to the attention of me and all who listened to Dr. Charles Habib Malik of Lebanon, pro-

fessor of philosophy at the American University of Beirut. He was president of the United Nations General Assembly in 1958-59. In his message he said to all Americans:

"The world is turning its back on you because you are turning your back on yourself. Do not turn from the basics that have made America great—an abiding faith in God and in the dignity of man, created in the image of God." (Cited by Wendell J. Ashton, "Weakness through Strength," back page, *The Instructor*, January 1965.) He appealed to America and the world not to let the power of material wealth and learning corrode because of a diminishing faith in God. Imagine this having to come from a man from Lebanon or from any other country!

It is true that all through history the ignoring of the laws of God leads to the ignoring and defying of all law. The scriptures and history teach us that man cannot continue to deny God and ignore his laws and expect to prosper. And as William Penn so aptly said: "Those who are not governed by God will be ruled by tyrants." No one can deny that the Sermon on the Mount, the Ten Commandments, and all of the teachings of the gospel of Jesus Christ offer a better way of life and if lived, bring greater joy, success, love, prosperity, and peace to all and lead to immortality and eternal life.

We greatly appreciate and wish to express our wholehearted support to all who are engaged in the fight against evil, and we want you to know that the Church of Jesus Christ is determined to do all in its power through its auxiliary organizations, its priesthood quorums, its missionary program, and through the families of the Church to uphold righteousness and live and teach the fundamental principles of the gospel, which is the plan of life and salvation.



One of the thrilling experiences at conference is to hear a youth chorus sing.

We greatly appreciate the thousands and thousands of individuals throughout the Church who are prepared to accept office and responsibility in the Church and faithfully live the gospel and teach it to all who will listen, and also to the hundreds of thousands of parents everywhere who are endeavoring to live and teach a faith in God and the principles of right living to their families.

My wife and I have been thrilled during the last month or so to receive letters from two of our daughters and a phone call from another saying how pleased they are and thankful for the program which helps them in teaching the gospel and right living in their Family Home Evening once every week. Here they gather their children around them and teach them the plan of life and salvation, realizing that parents having children in Zion are commanded to teach them to understand the doctrines of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands.

Also, it gives them an opportunity to get better acquainted with their children, to know what they are thinking, and to let the children know what the parents are thinking, what they believe, and what is right. And the children really enjoy it. They are taught that we are the children of God and that as his children we have that spark of divinity in us which makes it possible for us to reach immortal heights by living according to the teachings of the gospel of his Son Jesus Christ.

It is encouraging to know that my grandchildren, twenty-four of them, are being taught to pray to God and thank him for his many blessings and ask for his guidance and strength from day to day, to have faith in him, to realize that they have a purpose in life, and that the principles taught by Jesus Christ are the principles by which we must govern our lives. Where can you find a lovelier sight than a family kneeling together in prayer to their Father in heaven in the full knowledge that he can and will hear and answer their prayers?

Families throughout the Church are being taught these things, and they are taught to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are also taught that if there is anything virtuous, lovely, or of good report or praiseworthy, to seek after these things and that to meet the evils and temptations in the world today we must have faith in God and live according to the principles of the gospel as taught by Jesus Christ.

May we all have the vision, the faith, and the courage to so order our lives, I humbly pray in the name of Jesus Christ. Amen.

The Divine Family*

President Joseph Fielding Smith
Of the Council of the Twelve

My dear brethren and sisters: Frequently some person comes to me with a personal problem in relation to his marriage. The husband and the wife are not getting along well together, and a divorce seems to be staring them in the face. They have a number of children, and yet differences arise that seem to be vital to their continued union.

If the parents were both living in full accord with the divine principles of the gospel, such a condition would not arise. There would be peace and harmony in the home.

Throughout the so-called Christian world, divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them marriage is at best a temporary union, and the ceremony performed by a minister or a judge or other official who is legally authorized to marry emphatically and definitely states that the union shall be until death, and then the marriage comes to an end. Their doctrine concerning marriage is that it is an earthly ordinance or union and that it ends at death. This false doctrine is impressed upon their minds because of the statement of the Lord to the Sadducees who came to him with their problems concerning the woman who had seven husbands. I quote this conversation:

"... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

"There were therefore seven brethren; and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also: and they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection whose wife of them is she? for seven had her to wife.

"And Jesus answering said unto them, The children of this world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:28-38.)

Let us remember that the first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant. Children are born to them in this covenant to be theirs forever, and therefore the family union was intended to endure forever.

Paul makes this perfectly clear in his writings to the Corinthian members of the Church when he declared unto them that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:1.) Again he said to the Ephesians:

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named," (Eph. 3:13-15.)

The prevalent idea in the world that marriage is a covenant for this life only is in contradiction to what is written in the scriptures. Let it be remembered that when Adam was placed in the Garden of Eden there was no death.

We also read that the Lord declared that it was not good for the man to be alone, therefore Eve was brought upon the scene to be a "help meet for him." (See Gen. 2:18.) Thus we see that marriage and the family organization were intended to be forever. It was by a divine commandment, and Adam and Eve were commanded to multiply and fill the earth with their posterity.

In this the final dispensation, the Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever. Death, while it would intervene, was to be only a temporary separation, and the union of husband and wife would continue on through all eternity. And then the family union would also endure forever and each generation, in the kingdom of God, would be eternally joined to the one that went on before from the end of time back to the beginning. Thus the children of the cove-

*Address delivered Sunday morning, April 4, 1965.

nant would eventually be joined together and the children of God become one grand family. Each generation would be linked to the one which went on before of all those who would receive the gospel and become members of the divine family of God.

Now I would like to express another thought which is vital to us one and all. President Brigham Young has been unjustly condemned for a statement that he made to the effect that Adam is our God and the only one with whom we have to do. President Young's statement has been unmercifully condemned, but what he said is a righteous principle and in full accord with the doctrines of the kingdom of God. It is the doctrine of primogeniture in the kingdom of God and a glorious principle when it is fully and clearly understood.

Permit me to quote from a revelation given to the Prophet Joseph Smith:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (D&C 107:53, 55-56.)

Again in another revelation given to the Prophet Joseph Smith, we find the following:

"That you [that is, the Saints] may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

"Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (*Ibid.*, 78:15-16.)

Thus we learn by virtue of the law of primogeniture, that all who are saved in the kingdom of God will be subject to Adam, for by divine appointment he holds these keys under the direction of Jesus Christ. I might carry this law a little further. According to the gospel of Jesus Christ, Joseph Fielding Smith will be subject to his father, and his father to his father in the family of God; and so it will go

back from the end to the beginning; and we will all be obedient to Adam, whom the Prophet Joseph Smith declared holds the keys of salvation for his posterity who are redeemed, but "under the counsel and direction of the Holy One," who is Jesus Christ, who stands at the head because he is the Redeemer of the world, who gave us, through his atonement, the resurrection and eternal life if we will only repent and keep his laws and commandments.

If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel, there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls.

Divorce was never contemplated in the gospel plan, and, where true love exists, disharmony between father and mother and from children to parents will not arise. We are, all of us here in this mortal world, on probation. We were sent here primarily to obtain tabernacles for our eternal spirits; secondly, to be proved by trial, to have tribulation as well as the abundant joy and happiness that can be obtained through a sacred covenant of obedience to the eternal principles of the gospel. Mortality, as Lehi informed his children, is a "probationary state." (2 Nephi 2:21.) It is here where we are to be tried and tested to see if we will, when shut out of the presence of our Eternal Father but still instructed in the way of eternal life, love and reverence him and be true to his Beloved Son, Jesus Christ. These principles should be laid in the foundation of every home. No prayer should be neglectful in re-

MOMENT

BY ROWENA CHENEY

*Half-past daytime—
Quarter before night.
The east recedes
In the fading light,
While afterglow waits
To illumine the west.
This is the moment
The heart loves best—
When quiet thoughts
Can blend with the ray
Of approaching night
And departing day.*

gard to the sacred principles of the gospel of our Redeemer. The Lord has commanded us, one and all, to bring our children up in light and truth. Where this spirit exists, disharmony, disobedience, and neglect of sacred duties will not, cannot, succeed.

Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments pertaining to our eternal salvation cannot exist.

I conclude with a statement by President David O. McKay:

"When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heart-breaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. . . .

"Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces in the Church. . . .

"Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended, they should be. . . .

"Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire those young mothers with four or five children around them now, still young, happy. . . .

"The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die." (*Gospel Ideals*, pp. 469-470, 466.)

Brethren and sisters, let us one and all be true to every covenant of the gospel. Remember to pray and give obedience unto our Heavenly Father and his Beloved Son, Jesus Christ, I humbly pray in the name of our Redeemer. Amen.

The Home

Harold B. Lee
Of the Council of the Twelve

My dear brothers and sisters and friends:

In the few minutes allotted to me this morning, I seek for the Spirit of the Lord to impress what I have to say.

Just before our Lord and Savior's earthly mission was to be terminated, his "disciples came unto him privately, saying, Tell us . . . what is the sign of thy coming . . . ?" Among other things, he said to them that as it was in the days which were before the flood, so shall also the coming of the Son of Man be. (Matt. 24:4, see v. 44. Inspired Version.)

As we read from the writings of the early prophets, we discover what seems to have been the underlying evil which brought about the wickedness which caused God, who had created mankind, to weep. In a revelation to his faithful prophet Enoch, God declared that the remnant of his children were without natural affection, even hating their own blood, which in all likelihood meant their children.

In his answer to Enoch's question as to why he wept, God replied that "... among all the workmanship of mine hands there has not been so great wickedness as among thy brethren."

Then he added: "... behold, their sins shall be upon the heads of their fathers. . . ." (Moses 7:36-37.) Evidently the parents of that generation had committed the great sin of failing to comply with the command given to all parents from Adam's day down to our own day. They had failed to teach the doctrines of salvation to their children.

The Lord has warned us that, as it was in the days of Noah, so shall it be at the coming of the Son of Man. God grant that this people will heed the call of our prophet-leaders and teach their children as the Lord has commanded and escape the chastening hand of Almighty God.

Recently I had occasion to read an inspiring article concerning an elderly mother who was awarded an unusual honorary degree from an Eastern university "for outstanding achievement as a wife and a mother." Three sons and a daughter had won the highest places in educational and scientific fields. A narrator was sent by his editor to find

the reason to his question: "How did it happen?" He first sought the reason from the father of the family, but he didn't find the answer in the sitting room with the father, who declared that he was just one of the "boys," and referred the investigator to the kitchen where the mother of seventy-nine years still managed the home.

The mother first had answered: "We used the Bible and common sense." She declared that the only heredity she felt played a part was the "heredity of training" which she had inherited from her own mother. "A child isn't likely to learn good habits from his parents unless they learned them from theirs."

In the discussion which followed, this wonderful mother gave expression to some simple and homespun but wonderful thoughts on successful family living. "If parents have decided their children haven't a chance, they are not likely to give them one."

The real answer to his question as to "how did it happen" was to be found in one word: the home. Parents forget that neither school nor the world can reform the finished product of a bad home. In this mother's earlier years, no matter how many servants a mother could afford, she took care of her children herself. Children are not likely to be better than the parents are themselves. Parents must obtain the confidence of children in all things if they do not want to make strangers of them and have them seek advice from a boy on the street corner. Parents must take time to explain to every child every action that affects him. She had taken great pains to teach them the importance of simplicity in living by practising simplicity and by subjecting them to hard physical work. Each of her children had his own bank account, not to glorify money, she explained, but to teach them that money, no matter how much or how little, must not be wasted. Children must be taught that hard work must be in the right direction—work that is good in itself. Her children were encouraged to develop their natural bent and were not forced to choose a career. To her, money success for the sake of money is the kind of success that has nothing to do either with usefulness or happiness. (*One Thousand Inspirational Things*, p. 42.)

These comments from those who know the importance of the home and family life by their own experience are but testifying to the fundamental soundness in the instructions of the Lord to parents in our day as he first gave them to the ancients relative to the teaching of their children in order to stem the tide of wickedness among the children of the earth.

From a former President of the Church, we hear this warning to par-

ents who fail to teach their children: "... if . . . the children go astray and turn from the truth, then the Lord has said that the sin shall be upon the heads of the parents. . . . The loss of these children will be charged to the parents, and they will be held responsible for their apostasy and darkness. . . . My children must not and will not turn away with my consent. . . . I will endeavor with all the power I possess to have them as true and faithful to this gospel as it is possible for me to be. . . ." (President Joseph F. Smith, *Deseret Evening News*, June 25, 1898.)

The greatest demonstration of the power of the Almighty we see today is the redemption of human souls from spiritual darkness into spiritual light. I saw and heard such a miracle recently when a man who had been incorrigible much of his life, now reaching up to his middle-age years, spoke by his own request at the funeral services of his elderly mother. His father and mother, obedient to the Lord's instruction, had persisted in teaching their children, including this son, who vigorously and rudely resisted their efforts. Despite this opposition, the father continued in his role as a faithful father should; he not only taught, but every Sunday he fasted and prayed, especially for this wayward son. The father was shown in a dream, as though to reassure him, his unruly son walking in a dense fog. In the dream he saw this son walk out of the fog into bright sunlight, cleansed by genuine repentance. We have seen that boy now a changed man and enjoying some of the Lord's choicest blessings in the Church because of his faithful parents who didn't fail him.

We are hearing of and reading constantly of the alarming increase of juvenile delinquency and major crimes among the youth, particularly sex crimes. An eminent educator, the Superintendent of Public Instruction in California, made this statement recently under the subject heading: "Don't Saddle Schools with Sex Clean-up." He said, "At first glance it would seem that today's children need instruction in sexual matters as much as Custer needed more Indians. From morning until night, they are fed an almost unvaried diet of high-calorie, highly commercialized sex. . . . The so-called legitimate stage has achieved a condition of such sheer filth as to merit the adjective 'indescrutable.' We are the first generation since time began which has allowed its playwrights and its actors to wallow in vileness. . . ."

"So a lot of people are urging schools to step in and clean this mess up by giving the youngsters a good stiff dose of sex education. . . ."

"People are not discouraged from becoming safecrackers by learning how to manipulate tumblers in the dark.

They avoid a life of crime because they are taught from infancy that crime is evil. The only way society has ever found to discourage misconduct is to label it clearly as either a crime or sin, or both, and then punish it accordingly.

Then the superintendent of schools concludes: "Only when we adults, in our homes, our churches, our businesses, decide that we are going to set a decent example and demand decent behavior from the young, will the children start growing up to become the kind of people we want them to be, and should have been ourselves." (Dr. Max Raftery, *The Salt Lake Tribune*, 1964. Copyright 1965, Los Angeles Times Syndicate.) How wise the words of this great educator!

Just how the Church is essential to each individual and to every home in combating these evils is rather dramatically set forth in a letter I received recently from a sister, a new convert, now living in the Middle West, where I had attended a stake quarterly conference. I quote from a part of her letter:

"As you spoke, an idea kept repeating itself in my mind: how life as a member of The Church of Jesus Christ of Latter-day Saints is like crossing a swinging bridge suspended between the points of birth by baptism into the Church and death into eternal life over the turbulent stream of worldliness and sin. As one starts out onto the bridge, the nearness of his baptism lends a feeling of security and faith, but as one becomes aware of the stream below and the vast expanse to be crossed, the sense of security gives way to spasmodic twinges of doubt and fear, causing one to lose the rhythm of prayer, faith, and love, and work which makes one's progress smooth. The mists of doubt and apathy arise and corrode one's heart and mind, impeding one's progress and restricting one's response to the magnetic force of love which streams across the bridge. It is then one breaks step and falls to his knees and hangs on until the force of love restores faith and direction to the crossing.

"This is where the Church and its Authorities come in. When they speak it is as if the force of love calling to us becomes vocal and adds impetus to our response to it, as a voice calling to us from farther along the bridge saying, 'Have faith, this is the way.'

"Thank you and God bless you and our prophet, whom I have never met, but have learned to love more dearly because of you."

In this analogy this gifted sister has borne witness to the power of one who tries sincerely to teach the truths of the gospel. Through inspired teachers and parent, one not only can come to know the prophet of God, as she

has said, but can come to know God the Father and his Son Jesus Christ and thus gain an eternal anchor to his soul.

For over half a century, the leaders of this Church have counseled with parents in the home to gather their children around them in a weekly Home Evening and there teach the truths of salvation—honesty, sobriety, integrity, and chastity. One of our leaders has promised that if parents would do this, "ninety-nine out of every hundred children . . . will observe them through life." (*The Discourses of Wilford Woodruff*, pp. 267-268.)

This year our leaders have directed us in an intensive effort to observe this weekly Family Home Evening. Lesson materials with suggested activities have been prepared and are now in the hands of every parent in the Church. One night each week all meetings, socials, or other activities are discontinued. In the home the family, led by the father, engage in a Family Home Night, which consists of scripture reading, singing, and activities suited to the ages of the children. This is the time for a family council and free expressions of all family members. Reports from throughout the Church are most heartening.

From a psychiatrist comes this unusual comment:

"My professional activity," he said, "brings me in contact with many church members who have problems. It was a most refreshing experience to receive the Family Night manual and to see the lesson materials. Most of the problems I see could be corrected if members of the Church could just understand and live the first three lessons in the Family Night manual. Inferiority feelings, trying to be someone else other than one's self, and failure to believe in repentance create the background for most of the problems I see. The Church Family Night program is the most effective preventive program I have seen." (Dr. Carlos Madsen.)

Testimonies coming from young families concerning these programs as they put them into practice in their little families continue on and on, as we could tell you of the reawakening which has come to parents as they are led by the family home manual to guide their children through these important years of their lives.

Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead put fear into our hearts, God's

eternal light of gospel truth is more beautiful than ever before because of our greater need.

May we remember the history of past generations and their failure to teach their children, lest the "sins of today's children be upon the heads of today's fathers."

I bear testimony to all within the sound of my voice that God does live and that his Church, bearing the name of Jesus Christ our Savior, is among us today. That each and all of us may live so that we may be guided by the truths taught therein and teach our children to do likewise, I pray in the name of the Lord Jesus Christ. Amen.

Sunday Afternoon Session,
April 4, 1965.

Keep the Faith

Delbert L. Stapley
Of the Council of the Twelve

My brothers and sisters and friends, and this includes the unseen listening audience hearing this service this afternoon, I wish to express a few thoughts which to me appear timely and important. I am deeply concerned with the unmoral and unethical trends in our society and the American way of life established by the founding fathers of our beloved country. The very foundations of moral and ethical behavior are crumbling about us. This President David O. McKay pointed out so poignantly and eloquently to us this morning. Satan seems to have power over his dominions.

There are many-headed serpents at work in the world, and often unknowingly, or unwittingly, but certainly unwisely, some folk play into the hands of wicked, designing men and endorse and promote their crafty schemes and plans which are evil and harmful to the society of decent men and women. These evil influences which are insidiously creeping in among us paint an alarming view for the future if we do not awaken and take proper action to reverse these undesirable trends.

The issues may not appear to be too significant when each promotion is quietly initiated, but with an apathetic populace and the sympathetic support of misguided prominent men and women, both in and out of public office, they are coming with more regularity and frequency as power of position increases. Too many of us are naive, undiscerning, and unsuspecting in these matters. We do not acquaint

ourselves sufficiently with vital issues which should concern us, nor do we always determine the motives behind them; therefore, by our complacency and the subtle claims of value by the promoters, we seem to be unaware of the seriousness these issues present.

Only with knowledge of the affairs and happenings of national, state, and community interest, with eternal and watchful vigilance, can the honest in heart be safeguarded against designing men and the underworld element of iniquity, who want to set up for financial gain many forms of vice and harmful substances detrimental and degrading to the physical, moral, and spiritual well-being of young and old alike.

When these Satanic influences get their foot in the door, they will attempt to ride roughshod over the barriers of decency to expand their diabolical plans and operations. All the proposed controls to these evils will be swept aside and the innocent and undiscerning exposed to every nefarious scheme promoted by such powerful organized interests.

We must be an alert people, ever defending our rights, liberties, and ideals by active and interested participation in all which concerns us. Throughout this nation many doors in devious ways are being opened to the underworld with their racketeering and evil designs. It seems so many of us who could act cooperatively and legitimately according to just purposes and procedures conform by coercion because it is the order of the day, rather than take an active part for that which is right and be courageous enough to stand up and be counted for being on the side of right.

I do not mean people or groups should lawlessly take things into their own hands, but rather seek redress by personal or written petition according to the rights and privileges guaranteed by the basic constitution of this land. To assure security of righteous purpose, the Lord has warned and counseled:

"... when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:9-10.)

There are many do-gooders and preferential organized interests which confuse many issues and tend to dominate by coercion and intimidation the minds and the morale of men. Honest and honorable men and women are constant subjects of deception by the unscrupulous, ambitious agents of darkness.

The Lord has spoken and warned:
"Hearken, O ye people, and open

your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.

"For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days." (*Ibid.*, 63:1, 58.)

He has further said that he requires the heart and a willing mind and the obedience of the children of men in these last days, and that he expects us to walk in all the commandments of God blameless. (See *ibid.*, 64:22, 34; 88:133.)

Why are we gathered here in the tops of the mountains? We are assembled here unitedly to perfect ourselves and be living examples of that which we proclaim unto the world—God's word and law. It is from here that the word of the Lord is to go forth to all nations. The law cannot go forth from Zion in power to the people of the world, and successfully so, without faithful example and courageous spiritual firmness by the Saints to support fully every principle, standard, and ideal which is part and parcel of the gospel of Jesus Christ.

The enemies of righteousness should know our works, sincerity of purpose and convictions, and where we as a Church and people stand on vital moral issues.

All good, honorable men and women are invited, welcomed, and received gladly in our communities to enjoy the benefit of our society, spiritual environment, companionship, and friendship. All of us should be intensely interested in wholesome community life with a moral and spiritual influence where families are free from all forms of vices and enticements to do evil. We should not open our doors to questionable influences because we are not interested in them nor do we wish to expose ourselves or our loved ones to that which they offer. No individual or institution or organization of men can offer anything comparable to what the Lord has given his people. It is his gospel plan and way of righteousness we seek. Anything contrary cannot bring happiness and peace. As people of the Lord we are different, and we choose, and I hope dare, always to be different.

We are therefore set apart to uphold the ways of the Lord and sustain the virtues of Godliness in our personal lives and by our example of righteousness stand as an ensign of hope and goodwill to the nations of the earth.

The Lord has declared that "... the rebellious shall be pierced with much sorrow; ...

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish

his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, ... " (*Ibid.*, 1:3, 15-16.)

Can we risk liberality in our personal viewpoints and interpret to our own selfish ends the revelations from the Lord as taught in scripture and by divinely called men and thus attempt to set at naught the commandments of God? We are advised not to trifle with sacred things. It isn't wise for man to set aside the counsels of God and walk in his own way, which way is a path of pitfalls and of the errors of darkness. Every soul should seek through righteousness the light of the Spirit as a guide through his entire mortal life.

In large measure truth these days is so screened and bantered about that it walks a tightrope. Truth not only requires of us a good knowledge of the revealed word which constitutes our path of safety for the kind of life God intends us to live, but also faith and testimony of those things which give us the motivating desire to act according to the will of God. Our beloved Savior said he came "... not to do mine own will, but the will of him that sent me."

"... for I do always those things that please him." (John 6:38, 8:29.)

The same reverent attitude and willing obedience should abide in the hearts of all mankind today.

Are we at any time ever justified in sacrificing the teachings of eternal principles for gain or favor to satisfy our personal desires and vain ambitions? Are we ever justified when we appease individuals or organized pressure interests whose demands are adverse to the beneficial moral and spiritual blessing of people?

Mormon, an ancient prophet of the Americas, wisely said:

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

"But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." (Moroni 7:12-13.)

This statement rings with truth and understanding.

Nephi, another great American prophet, records that he was led by the Spirit of God in the things which he did. Explaining to the understanding of his brothers on one occasion about the teachings of their father which they did not comprehend, he asked them this enlightening question:

"Have ye inquired of the Lord?"

(1 Nephi 15:8.)

Here is an important key. It takes faith to inquire of the Lord, and faith requires righteousness of lives to secure an answer from God.

Another early American prophet counseled:

"For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, . . ." (Moses 3:19.)

Can a man or woman who inquires of the Lord and truly desires to be led by the Spirit and willingly yields to the enticings of the Holy Spirit support and approve any plan or promotion of evil intent or purpose contrary to his or her convictions and be able to square his conscience with moral uprightness?

We are not true to our God nor supporting as we should the gospel of his Son, our Beloved Savior, when we give encouragement to and champion iniquitous causes of sin and degradation, which can only destroy the virtues of Christlike character and the fundamentals of true religion in the lives of people.

The great Prophet Alma admonished his people said:

" . . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? . . .

"I say unto you, can ye look up to God at that day with a pure heart and clean hands?

"I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?" (Alma 5:18-20.)

Later, in this same discourse the following is recorded:

"For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil." (Ibid., 5:40.)

We have no excuse to err in our knowledge and understanding of right and wrong because God has marked out the path, the straight and narrow way which leads to life eternal. An ancient American prophet said that " . . . men are instructed sufficiently that they know good from evil." (2 Nephi 2:5.) The oppositions of man cannot change truth or principle, or moral or ethical standards as revealed of God; therefore, men have no excuse for not arriving at right answers and decisions in all matters which come before them. By inquiring of the Lord and listening to the voice of his Spirit and having a willingness to be guided thereby, we will always find ourselves on the Lord's side of every issue and be strengthened to defend and hold

fast to that which is good and acceptable to our God.

Another prophet challenged his people by saying:

"Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction." (Alma 13:20.)

"For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them." (Moses 7:29.)

Alma, counseling his son against the insidious works of darkness, said to him:

" . . . trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity." (Alma 37:32.)

Continuing, he admonished:

"Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls." (Ibid., 37:34.)

In our day the Lord has declared:

" . . . mine anger is kindled against the rebellious, . . .

"And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

"Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken." (D&C 56:1-3.)

The following are some additional latter-day scriptures which are most meaningful and a knowledge of which should encourage every person to righteous living and Godly pursuits:

"Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God." (Ibid., 10:28.)

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (Ibid., 98:11.)

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

"For if ye will not abide in my covenant ye are not worthy of me." (Ibid., 98:14-15.)

"And this shall be our covenant—

I know no failure, save failure in cleaving to the purposes which I know to be best.

—George Elliot

that we will walk in all the ordinances of the Lord." (Ibid., 136:4.)

"Wherefore, let every man beware lest he do that which is not in truth and righteousness before me." (Ibid., 50:9.)

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

" . . . and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law." (Ibid., 82:3-4.)

My brothers and sisters and friends, these scriptural quotations clearly define the true course God would have us live. To keep the commandments of God is the whole duty of man. God has decreed that his law is to be kept on this land.

It is our obligation to unitedly stand firm and steadfast and immovable in keeping the commandments of God and unequivocally support firmly that which God has revealed and teaches so clearly to the understanding of all who desire to understand. We cannot be passive nor complacent about issues which destroy the rights, privileges, and freedoms which God has given us.

Should any individual or group deprecate or deal loosely with temporal, moral, and spiritual basics, the blessings of heaven will not abide with them. We cannot go along with the crowd and do as they do. We choose to be different because we are different. To be worldly minded separates us from heavenly blessings and opportunities for true happiness and peace.

We should never waver as a people in our determination to support moral issues. Any vacillation would permit our courage to be tested for enactments and promotions which are evil and harmful in nature. It reminds one of the dares youth often make to each other to do something that is not proper or right or wise. Accepting a dare often ends disastrously. There is no wisdom or justification in giving ear to such taunts and irresponsible challenges. We must uphold and maintain that which we believe and know to be right with a firmness of conviction and purpose. This will provide a wholesome moral and spiritual influence in our communities and appeal to those who desire a quality environment for a peaceful and rewarding home life where children can grow up with companionships of young men and women with like moral and spiritual standards and ideals.

I pray that God will bless all of us to be true and faithful to the trusts, obligations, and covenants we have entered into with him and to honorably keep every condition of our vows, I humbly pray in the name of Jesus Christ. Amen.

"The Keystone of Our Religion"

President Bruce R. McConkie
Of the First Council
of the Seventy

There are in the world great hosts of upright and good people, men and women of goodwill, who desire in their hearts to know the truth about religion. They see conflicting claims everywhere, claims supporting both the philosophies of the world and the various religious systems.

These truth seekers feel in their hearts that there ought to be unity where religion is concerned, unity based on complete, ultimate truth. They see movements afoot to bring organizational unity into the Christian world, and yet they find those who give lip service to unity crying, "Lo, here is Christ, or there. . . ." (Matt. 24:23.) They wonder why men do not come to a unity of the faith, why they do not find the ultimate truth about religion, just as men come to a perfect knowledge of truth in scientific fields.

Well, this condition has prevailed over the years. It existed in the days of Joseph Smith. He was in the midst of a religious revival on the frontier area of America. He heard the cry that here was salvation, or there. He reached the conclusion that "... the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." (Joseph Smith 2:12.)

Then he read these glorious words in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," followed by the counsel, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.) As the Spirit worked upon him, he meditating upon these words, was led to offer that prayer which ushered in this great, final gospel dispensation.

Now, every person of goodwill, every honest truth seeker, every person with a devout desire to find the truth in the field of religion is faced with the same problem which confronted Joseph Smith, and every person can find the answer in the same way he found it; for God, who is no respecter of persons, in whose sight a soul is just as precious today as it ever was, will give wisdom, will give light and truth and revelation to those who ask in faith.

We are the children of God our Father; he loves us, has an intense interest in our well-being, and desires to see us progress and advance until we become like him. He is willing—provided we pay the investigator's price—to give us wisdom and knowledge, to reveal to us the truth about religion so that we can walk in that course and way in which he would have us go.

In view of this, may I mention a specific way and means which will enable men to get in tune with the Lord, to get themselves in the frame of mind to exercise the necessary faith, the faith which will bring a personal manifestation from him as to the truth and divinity of this great latter-day work.

Remember, we proclaim to the world a message, the message of the restoration. This message is that Jesus Christ is the Son of God, that salvation is in him, that because of his atoning sacrifice all men are raised in immortality, and those who believe and obey his laws are raised unto eternal life. This message is that in our day, primarily through the instrumentality of Joseph Smith, there has been a restoration of the knowledge of Christ and the knowledge of salvation. And this message is, further, that The Church of Jesus Christ of Latter-day Saints, as now constituted, is the Church and kingdom of God on earth, the one place where salvation is found, the place where men can come to learn the eternal verities in the fields of religion and salvation.

Now, the Lord has placed in our hands the way and the means to present this message to the world, to present it in such a way that every honest truth seeker can be guided and enabled to know where the truth is. By using this means every truth seeker can learn how to get in communion with Deity and how to get personal revelation from that God who does not upbraid and who desires to see his children come to the light and truth of heaven.

This way and means, given of God to establish the truth of his work, is the Book of Mormon. May I call your attention to the inspired words of Joseph Smith, words written by the spirit of prophecy and revelation on the day the Church was organized in this dispensation. In them the Prophet first announces that the Church has been organized. Then he says that "... through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness"; (D&C 20:6.)

He then says he was given commandments, and also the power "... by the means which were before pre-

pared, to translate the Book of Mormon." (V. 8.) Then of that book he says: It "... contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration [meaning that the original prophets who wrote it were inspired of God], and is confirmed to others by the ministering of angels [meaning that angelic ministers delivered it to men on earth in this day], and is declared unto the world by them—" (Vs. 9-10.)

And now these words that follow are the key: "Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; "Thereby showing that he is the same God yesterday, today, and forever." (Vs. 11-12.)

Now, in every age of the earth's history, when the Lord has had a message for people, he has sent his servants to testify and bear witness of it. They have spoken by the power of the Holy Ghost and have certified of the truth of the revelation. We do this today, most solemnly and soberly, as it has been done in this conference; and I add my personal witness that I know by the revelations of the Holy Ghost for my soul that this work is true. But for our day and our generation, an era in which the Lord is cutting short his work in righteousness, in which he is hastening it in its time and in its season, he has given something additional. He has placed in our hands a volume of scripture which is both ancient and modern and has provided that it will be the sure proof, the conclusive evidence, the added witness of the divinity of the work.

As all who are acquainted with this matter know, if any person will read this book in accordance with Moroni's promise, having faith in God, and ask the Father in the name of Christ if it is true, that person will learn by the power of the Holy Ghost that it is. (See Moroni 10:3-5.) The still small voice will whisper to the spirit that is within him, telling him in a way that he cannot deny or misunderstand that no man could have written that book, that it is the mind and word and will of God.

Now, if this book is what we say it is, Joseph Smith was a Prophet of God; Jesus Christ is the Son of God, the one by whom salvation comes; and this Church and kingdom was set up, ordained, and established by the opening of the heavens, by the principle of revelation. The Book of Mormon has been given to the world to prove the divinity of the work, and our challenge is that men of goodwill, upright and good people everywhere, will take this book and learn what is in it and then

ask God whether it is true.

Joseph Smith said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (DHC, 4, 461.)

Well, as the keystone of our religion, it is the thing upon which we stand or fall. If it is true, this whole system of religion is true because God's hand is in it; if it is not true, then our system of religion is false. But thanks be to God, this book is true! And thanks be to him also, he is willing, desirous, anxious, by the power of his Spirit, to bear record of that fact to all honest truth seekers in the world, in which event they then know of the divinity of the work; and if they are willing to abide and walk in the light, having the courage of their convictions, they come and join with the Saints of God and get on the path leading to eternal life.

May I quote the words that God himself said in bearing record of the divinity of the Book of Mormon, and make them my testimony also? He said of Joseph Smith, "... he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.

Field White to Harvest— South America

President A. Theodore Tuttle
Of the First Council
of the Seventy

My dear brothers and sisters:

Within the month Sister Tuttle and I stood in the mountain fastness of the Andean highlands. We were visiting among the Indian people, where recently we have established the Church.

They live today much as they lived in centuries past—in the age of the hand scythe and the crooked stick for a plow. Acres of ground are still cultivated by a farmer using his foot plow with two handles, designed in the days of the Incas.

High in the Andes the Indians cultivate small farms which, like a patch-work quilt, cover the mountains from the crest to the river. Adobe mud huts, with their thatched roofs showing shaggy-like, dot the landscape. Judged by our luxurious standards, their huts are pitiful indeed. For hundreds of thousands existence is bare.

In many places in the Cordillera

[Andean mountain range] they thresh as in the days of the Savior. Oxen tread the grain, and it is winnowed in the wind. Burdens are carried on colorful llamas or burros or, more likely, the human back.

The women's blouses of bright hues are softened by the earth tones of their homespun skirts. Long black braids, often interwoven with bright strips of cloth, are topped by a white straw hat or a colored felt derby, denoting their clan or city. In addition to their *manta*, or shawl, they always carry a baby wrapped in a blanket deftly tied across their shoulders, with often another child or two trotting at their side.

Men and boys wear knee-length trousers and plain short jackets of homespun, with undershirts of once bright colors. Knit caps with ear flaps and the necessary poncho complete their attire. If sandals are worn, they are cut from old tire treads. More often than not the men go barefoot.

Their hillside plots produce crops of corn, small potatoes, grains, and vegetables. Everybody works. Old women tend the babies, spin and knit, cook the meager meals. Small children scantily dressed in oft mended clothing carry water and help gathering herbs for food. Always there is the tending of flocks of llamas which graze with the sheep on the rocky hillside or eat tethered in the fields. An occasional team of oxen and the ever present burro completes the landscape scene in the high Sierras. There is evidence of poverty everywhere.

But it was not always so.

The Book of Mormon is the word of God and is a record of his ministry among the ancestors of these Indians. Columbus named them Indians. He thought he had discovered the Indies. In reality they are Lamanites. They are descendants of Joseph who was sold into Egypt. The account of their religious experiences was written in hieroglyphics upon plates and handed down from one generation to another, overspreading a 2,600 year period.

The Book of Mormon recounts the departure of these Israelites from their homeland. It says they built ships; crossed the ocean; erected cities; constructed highways; engaged in merchandising, industry, and shipping. It tells of their growth from a few families to hundreds of thousands of people.

It describes their destructive wars and warns of the decline of this once enlightened people. But their prophets foresaw a restoration of their former blessings after the restored gospel is taught to them.

Most important, however, this ancient scripture declares unequivocally that the Risen Christ walked and talked with the people on this the American continent. This religious record relates the calling of the Twelve

Apostles and the establishment of his Church on this hemisphere. The Book of Mormon sets forth in clarity and plainness the teachings of the Resurrected Lord as he sojourned with these people for a brief season. It has rightly been called the Bible of the Western Hemisphere.

Today Indian legends still contain fragmentary accounts of a great Personage who long ago visited among them. Known among different tribes by a variety of names, he is nevertheless always described in similar terms.

Today these people, whose ancestors saw the Risen Christ, number in the millions. They range from Canada to la Tierra del Fuego. In North America many dwell on reservations. Thousands are scattered throughout Mexico and Central America. In South America they live in the jungle and on the tops of the Andes. The blood of this chosen people flows in the veins of many of those who live south of the Rio Grande.

There is a gradual awakening of responsibility to the Lamanites. Their governments have helped. Roads are being opened to their formerly inaccessible retreats. Land reforms are becoming effective. Rudimentary education is filtering down to them.

Private foundations such as the Ford and Rockefeller foundations, the Peace Corps, and some universities are working among them.

Unfortunately their religion, the influence that should have been the greatest, rather than redeeming, has subjugated them.

Our efforts among these Lamanite people in South America are just beginning, but hold great promise. They are ready to accept the restored gospel of Jesus Christ. They are disenchanted with their present subjugated conditions. They are eager and capable of providing their own leadership. They love to learn, to act, to speak, to teach, and to sing. They have an insatiable thirst for knowledge. But they have no books, no equipment, no notebooks, no classrooms, no teachers.

From our past short experience we know that we can provide much that they need. We have the plan and organization to meet their needs.

Through the priesthood quorums the brethren have and can sponsor projects which demonstrate the practical application of theology to daily life—something these people have never seen. Simple projects like making windows in houses to let in not only physical but spiritual light, hanging doors, planting flowers, and erecting centers for education—this is religion in action.

The women's Relief Society organization provides opportunity for girls and mothers to learn home management, baby care, cleanliness. It opens up vistas of service heretofore unknown. The Relief Society motto, "Charity

never faileth," gives ample opportunity for these women to participate in mutually beneficial activities.

The Primary Association imparts to the children the one lifesaving bit of knowledge which lifts their lives and goals from the animal level to a spiritual plane. In these Andean communities, youngsters eagerly attend the classes taught by missionaries where they learn, "I Am a Child of God."

The Mutual Improvement Associations afford opportunities unbounded to the scores of idle youth who roam the streets. These young people want to participate in drama, music, dancing, worthwhile classes, and various sports activities. They thrill to the leadership possibilities which activity in the MIA provides.

The Sunday School gives all a chance to learn and grow. All have opportunity to give talks, practise reverence, and expand the depth and extent of gospel learning.

Others could, if they would, supply the sermons, and the seeds, and the tools. They could provide the educational opportunities and other things that our Lamanite brethren so urgently need. But they cannot supply the message of truth that we bear, for we declare with authority from God that the gospel of Jesus Christ has been restored to the earth; we declare that the heavens are again open, that a prophet lives today and directs the Church of Jesus Christ. We declare that the Book of Mormon identifies these millions of people who for so long have been anonymous—making known that they are a chosen people, eligible for the promised blessings of their Father.

Their governments have recently accorded them citizenship in their lands, but our message makes them "no more strangers and foreigners, but fellowcitizens" (Eph. 2:19) in the Church and kingdom of God.

The day of the Lamanite is at hand. I bear witness that this is the work of the Lord, that we are in his Church. I bear solemn witness that God lives, that Jesus is the Christ, that President David O. McKay is a prophet and the mouthpiece of the Lord to the Church and in the world, and that the Book of Mormon is true. May the Lord help all of us to aid our brethren, the Lamanites, in their striving to reach their destiny. I humbly pray in the name of Jesus Christ. Amen.

WRITTEN WITH TOES IN THE SAND

BY CAROL LYNN WRIGHT

*Why I adore the sea
I sort of forget.
Perhaps because it's so huge—
Or so blue—
Or so marvelously wet.*

My Wife's Husband

President Paul H. Dunn
Of the First Council
of the Seventy

My brethren and sisters and friends, to answer a number of questions that have been put to me lately after one year and numerous experiences, this is still the challenge that it ever was. I stand before you most humble and dedicated in an attempt to convey to you the feelings of my heart on this special day. I, too, seek an interest in your faith and prayers.

I am wondering if you good sisters here in this building and listening in would pardon me if I visited with your husbands and the dads for just a few moments.

Every once in a while there comes into the life of each father and husband a tremendous challenge, and some weeks ago it was one of these challenges that brought me to a greater realization of my responsibility as both father and husband. I am sure my experience is not unlike some that many of you here today have had.

It all happened this way. My wife one day, in her interest to go shopping with one of her close friends in the neighborhood, asked if I would be kind enough to attend to the household chores for about four hours during her absence, besides tending our smallest daughter. I assured her I was most anxious to do what I could as a priesthood bearer and as a loving father and husband. And I will have to confess there was a selfish interest at heart, thinking as I did that perhaps here was an opportunity to catch up on some of my own projects.

Well, now, I want to tell you, that was a day I shall never forget. Let me just give you an accounting of my accomplishments on that afternoon:

I answered the telephone 15 times. Thirteen of those calls were for our teenage daughters.

I shouted, "Don't Kellie," (that's our five-year-old) 43 times.

I spread bread with jelly 19 times. Some of my youngest daughter's little friends were visiting with her at the time.

I stopped 9 different quarrels.

I wiped noses 12 times.

I tied shoes 8.

I shut and opened doors 53 times.

I bandaged 6 different fingers.

I answered 117 questions.

And as well as I can figure at this point, I ran approximately 2½ miles without ever going out-of-doors.

Now, brethren, I ask you, how long has it been since you stood in the place of your good wife? For example, two or three days following this little episode, I took this same group of wild Indians to the grocery store and attempted, as all mothers and housewives do, to fill the grocery basket. There was another challenge, to keep one youngster from digging into the cookie box, while another picked up, dropped, and broke a jar of pickles, and the third in the meantime became lost and, in her anxiety to find her father, shouted so that all the neighborhood could hear, "Daddy, where are you?"

Brethren, fathers, priesthood bearers, I tell you that I sincerely believe that my day is as long and nerve-racking as any represented here. But I wouldn't trade my job, and I don't believe most of you would, involved as it might be, for that of a good wife who manages the home, supervises a family of children twelve hours a day and more at times, not to speak of a few other little responsibilities that engage her time from morning until night.

I wish today, brethren, that my wife's husband could remember every evening when he comes home that, no matter how tired he is or how hard he has worked, she has labored just as hard. And no matter how disappointed he may be with the things that have gone on during the day, she has an equal reason to be tired and discouraged with the load of her multitudinous and hectic responsibilities.

If my wife's husband could always realize this, I believe he would try even harder than he does to forget his own troubles and would try to bring into his home a spirit of love, fun, optimism, and assurance that would make every member of his family glad to be alive.

There are a number of other things that I wish my wife's husband would do as he views this lovely creature that he has taken unto himself as a bride for time and all eternity—that he would continue to court her and respect her as he has promised to do because of his genuine love and appreciation for her.

I wish my wife's husband would also remember at all times the responsibility he has to direct the affairs of his family, to be the loving father and the companion for his daughters that he basically wants to be but sometimes forgets to be because of busy schedules.

I have been so impressed today with the thoughts and the feelings of our Prophet, Brother Lee, President Tanner, and others who have spoken to us concerning the home and its importance and the role of mother and father in this connection. As they talked to us about these basic issues which should concern all intelligent thinking Ameri-

cans, I was reminded of one of the finer studies that was made some years ago by Dr. Sheldon and Eleanor Glueck, a husband and wife sociology team at Harvard University. After much research and investigation of many cultures, they developed a scale which could predict delinquency, and they concluded that there were five basic ingredients that assured successful living and happy homes. Their discovery shouldn't surprise the Latter-day Saints because prophets of old, as well as today, have related these to us.

Briefly stated, they suggested that if you want to have successful family relationships in your home, the mother must show affection for her children. Now much has been said from this pulpit on many occasions concerning the role of the mother in the home, and I would be the first to wholeheartedly endorse all these words as to the influence of what that mother can be and the need for her to be constantly available to all young children. I think by nature the mother more normally tends to give this basic love because of her place in the home.

The second basic ingredient would be love shown by the father. And sometimes, dad, even though we have this basic interest and affection for our children, we fail to display it in a way that is meaningful in the lives of these young people. I am sorry to confess there have been times in my so-called busy life when I have neglected this very thing, thinking my dear wife would certainly fill in. I was brought up rather short some years ago by one of my daughters when one Sunday afternoon she took from my coat pocket my appointment book, opened it up, and wrote her name; and as she brought it to me she said, "Dad, I'm wondering if I can have an appointment with you at two o'clock next Sunday." I think you might appreciate in some small measure how I felt, and it was at that moment I began to take a serious inventory of my own life and my responsibilities.

The second daughter on that same occasion chimed in, and she said in almost an echo form, "Dad, why is it that you always have time for other people's children and not for us?" Well, I am happy to announce to this marvelous congregation and all who would hear that I have attempted to right my life as a father and as a teacher in the home, and I am finding as I found some years ago that what our prophets ask us to do is right. I bear fervent testimony of what this can do in any home in America today.

The third thing in this formula was supervision, which the Gluecks basically assigned to the mother but certainly included the father.

And the fourth: discipline from the father, which does not exclude the

mother as a part-time disciplinarian.

Fifth: the point of cohesiveness, tying it all together, which depicts again the wisdom that has come from on high through living prophets concerning the Family Home Evening, the opportunity for mothers and fathers to sit down and work out programs that will assist the youth of our nation and of the world to better ways of life, to a higher and more divine understanding of our very purpose in the world.

I am so grateful as a father and as a husband for these things which have been revealed to us in these latter days.

May I just conclude by sharing with you from the pen of an unknown author "A Father's Ten Commandments" which I think have modern day application:

Thou shalt love thy children with all thy heart and hesitate not to manifest interest in and affection for them. This is the first and great commandment.

Second, thou shalt not make unto thee any graven images of thy business, thy career, or thy sports, or any likeness of pleasure, occupation, or pursuit in the heavens above, in the earth beneath, or in the waters under the earth. Thou shalt not bow down thyself unto them, nor serve them so that thou forgettest to be a pal and a chum to thy children.

Third, thou shalt not take the name of "Dad" upon thee lightly, for Jehovah will not hold him guiltless who has little regard for the responsibility of fatherhood.

Fourth, remember thy children's portion of thy time and keep it holy. Many days shalt thou labor and do all manner of work that thou mayest provide suitably for all their needs, but in that portion of thy day which belongeth to them, thou shalt not do any work, neither shalt thou bury thy nose in a book, betake thyself to the golf links, or busy thyself otherwise according to thine own pleasure.

Fifth, honor thy wife, for thy children loveth her dearly and cannot admire, respect, and love thee if thou display not loving kindness for her.

Sixth, thou shalt counsel and advise with thy children in all things and share with them the secrets of thy heart.

Seventh, thou shalt be firm in thy discipline lest thy children stray from the paths of righteousness for the lack of thy guiding hand. But thou shalt not even hold the reins of thine authority too tight nor fail to understand that thy children desireth and needeth more and more of that independence of action which becometh a man.

Eighth, thou shalt have trust and confidence in thy children and be patient and long-suffering with all their shortcomings.

Ninth, thou shalt walk uprightly before men and make thy ways clean in the sight of thy God, for thy children doth follow after thy example. Moreover, take heed that thy children hath more discernment than thou sometimes thinkest and art more influenced by what they see thou really art than by what thou pretendest to be.

And tenth, thou shalt not forget thou wert once a boy. Neither shalt thou be unmindful that times have changed very much since the days of thy youth.

I am grateful, my brothers and sisters and friends, for knowledge of the gospel of Jesus Christ, for its meaning in our home, and for this divine program which has been established to influence lives everywhere. May we be equal to the tasks as dads and husbands, as priesthood bearers, to raise up a generation that will bless this nation and this world. I humbly pray as I testify to the divinity of these things in the name of Jesus Christ. Amen.

No True Worship without Chastity

Mark E. Petersen
Of the Council of the Twelve

Jesus of Nazareth was rejected by his people. Sensing it keenly, he said one day:

"O Jerusalem, Jerusalem, which kill-est the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

"Behold your house is left unto you desolate. . . ." (Luke 13:34-35.)

From the beginning of time it has been the tendency of mankind to drift away from the Lord and to love darkness rather than light.

It began when Satan came among the children of Adam and Eve and tempted them and destroyed their faith. The result was that many ". . . loved Satan more than God." The scripture explains that ". . . men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.)

This departure from the ways of the Lord was an apostasy, and since that time apostasy has existed among us almost continuously. While groping for the truth, men have made their own religions, established their own moral codes, and have justified themselves in following them.

It was so likewise in the days of the Savior. He fought against the man-made doctrines of his contemporaries and said that to use them in worship

was of no value, for they could save no one. He vigorously denounced the sensual living so characteristic of that day. As a result, murderous schemes entered the hearts of his enemies, and they sought his life and eventually did crucify him, so completely did they hate the things of God, although professing to serve him in their own self-invented manner.

It was not long before apostasy developed within the Christian group itself. It occurred in various ways: partly in doctrine and ritual and much in the daily habits of the people.

The Apostle Paul said that this apostasy was characterized by mankind becoming "... lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, "Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: ..." (2 Tim. 3:2-5).

Usually when people speak of an apostasy from the truth, they refer to changes in doctrines or a repudiation of certain beliefs. There has been an abundance of this. Such changes have resulted in the organization of hundreds of churches with different creeds, rituals, and ordinances, many of them being highly contradictory.

But personal sin is as real an apostasy as any effort to change the law or break the everlasting covenant.

Consider Paul's words again: covetous, proud, blasphemers, false accusers, incontinent, without natural affection, lovers of pleasures more than lovers of God.

In other words, personal sin is as much an apostasy from Christ as an acceptance of false doctrines and man-made rituals.

But it is even worse when clergymen, pretending to represent the Christ, compound their apostasy by actually leading people into serious personal sin, at the same time asking them to practise creeds of their own invention which have no power to save.

The Atlantic edition of *Time* magazine, March 5, 1965, reported in its religious section that "the 20th Century's sexual revolution directly challenges Christianity's basic doctrines against immorality." The magazine then goes on to say: "Some progressive church thinkers now advocate a 'new morality' to take account of these facts of life. What they propose is an ethic based on love rather than law, in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself. ..." (P. 42.)

The article referred to 900 clergymen and students of religion recently gathered at Harvard University's Divinity School to ponder this so-called new morality. Many among those clergymen expressed the thought that this new moral concept which fosters licentious free love is what they call a "healthy advance". (p. 44) which now will relieve them of the responsibility of living the strict moral teachings of Christ.

An Episcopal minister, the Reverend Frederick C. Wood, speaking at Goucher College, Baltimore, told a group of young students, and I quote, that "sex is fun—premarital sex is beautiful—we all ought to relax and stop feeling guilty about our sexual activities, thoughts and desires." He was thus quoted by the Associated Press and newspapers which I myself read. These newspapers published his picture with the article on his attempt to reverse the divine law.

There are moves in at least two states in America to ease up on laws regulating immoral behavior. Legislators are being asked to rule that adultery should no longer be considered a crime, that homosexuals and other deviates should be allowed to practise their depravities legally and without restriction, and that the age of consent for a child to enter public prostitution should be lowered to sixteen years.

This is not only true in America. Similar conditions are found elsewhere, with some clergymen and high government officials alike condoning and in some cases encouraging licentious practices.

This is one of the great evidences of the apostasy of mankind from the teachings of Christ.

To reject or try to change the moral law of God is to reject God. To leave the path of virtue as set forth by Christ is an apostasy from Christ. If any segment of Christianity attempts to change the moral law of God, it will attack one of the most basic precepts of heaven and will thereby place itself in the role of anti-Christ.

I ask you: Is God, who the scriptures say is the same yesterday, today, and forever (see Heb. 13:8), now changing his mind? Does Jesus no longer believe what he taught when he was on earth? He said that anyone who looks upon a woman with lust in mind commits adultery in his heart. Note that he says that if we merely look upon another with lust, it is immoral.

Then what does he say about the completion of that act?

Does he call it beautiful as does this so-called Reverend Mr. Wood? Is the Savior now to retreat before the clerics who advocate free love?

Is he to admit that he was mistaken nineteen centuries ago and say that he was not as well informed as these

modern clergymen? Will he now withdraw from his position and say that he was too strict for human nature and that he was not realistic?

Has Christ changed his mind?

Is he less understanding than the Reverend Mr. Wood in Baltimore?

Does he know less than Mr. Wood about the urges, the drives, and the temptations of adolescent youth?

If Christ has not changed his mind, can the modern clerics change it for him?

Will he approve a reversal of his teachings?

Will he acknowledge the men who try to make the change? Will he recognize them as his ordained servants? Will he accept the churches which they represent? Will he call them his own?

Will he say that the primrose path is now the road to heaven or that it has become a modern version of the straight and narrow way?

Will he sanction the teaching of immorality to young boys and girls by men who claim to act in his holy name?

For any man to attempt to change the moral law is like trying to change the Deity himself.

It is to ask the Almighty to condone the petting, the necking, the wicked intimacies and perversions which go on in the back seats of automobiles, in motel and hotel rooms, and on park lawns and beaches.

It is asking him to sanction the illegal and murderous abortions which frequently follow.

It is inviting him to smile indulgently and sweetly on misguided young people as they sow the seeds of death and hell.

Easy morality is no morality at all. And certainly where there is no morality, there is no true Christianity either.

No one can make free love a doctrine and practice of the true Church of God, despite all that may be said by the 900 clergymen at Harvard Divinity School or by any other group of ministers or priests speaking before schools and youth groups.

I remind these reverend gentlemen of what their own Bibles say. Or do they no longer believe the scriptures?

And if not, can they truthfully claim to be Christians—or ministers of a Christian God?

Apostasy through immorality is at least as bad as returning to paganism.

God still says: "Thou shalt not commit adultery: ..." (Exod. 20:14.)

Christ still says: "... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.)

And Paul still says of those who deviate from the path of virtue into some of the great perversions, "... they

which commit such things are worthy of death. . . ." (Rom. 1:26-32.)

Let our so-called progressive Christians beware, lest like the ancient scribes and Pharisees they find that their house, too, has become desolate.

In this modern day God has restored his pure gospel and his divine Church. Again he teaches the truth about himself and the way to come back into his presence.

Part of that restoration is a restatement of the moral law.

Again comes his precept commanding: "... be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

Again he appeals for virtue—complete, chaste, unblemished purity—on the part of his followers, for no unclean thing can come into his presence.

By modern revelation he tells us that sex sin is next to murder in the divine category of crime. (See Alma 39:5.)

Virtue is as much a part of the restored gospel as baptism and the resurrection.

Chastity is as vital to us as the law and the prophets.

The work of God cannot abide in the midst of iniquity. His people must not partake of the sins of Babylon or they will cease to be his people. Although we are in the world we cannot indulge in its corruption.

We Latter-day Saints have a great modern message. We announce that God has appeared in our day. He has raised up modern prophets who speak for him, even as did Moses.

He has established his Church again in this generation.

He is rearing a new and modern people, a priestly nation, a people of virtue and purity.

We have hundreds of thousands of youth in this heaven-blessed Church, and they must be taught the restored truth. But they must know that this truth includes virtue as well as worship and that there can be no true worship without chastity.

With all my soul I appeal to the youth of Zion:

Believe with all your heart in the restored gospel as given us through the Prophet Joseph Smith. Believe that this restored gospel is the way of truth and joy. Know that wickedness never was happiness, but that obedience and chastity lead to the abundant life.

Know that virtue is a vital part of the restored gospel and can never be separated from it.

Know and understand that no man or set of men, whether clergymen, educators, or government officials, can change divine law. They are neither greater nor more intelligent than the Almighty.

The Lord asks you to be as clean as he is, so that you may be fit to enter into his presence and become like him, for that is your destiny. May you live

for it and thus obtain this great blessing, I earnestly pray in the name of the Lord Jesus Christ. Amen.

Monday Morning Session,
April 5, 1965.

The Precious Gift of Sight

Thomas S. Monson
Of the Council of the Twelve

When Jesus walked and taught among men, he spoke in language easily understood. Whether he was journeying along the dusty way from Perea to Jerusalem, addressing the multitude on the shore of the Sea of Galilee, or pausing beside Jacob's well in Samaria, he taught in parables. Jesus spoke frequently of having hearts that could know and feel, ears that were capable of hearing, and eyes that could truly see. Today as I gaze into this vast throng and partake of the spirit of this conference, I give thanks to our Heavenly Father for eyes that see, ears that hear, and a heart that knows and feels.

One not so blessed with the gift of sight was the blind man who, in an effort to sustain himself, sat day in and day out in his usual place at the edge of a busy sidewalk in one of our large cities. In one hand he held an old felt hat filled with pencils. A tin cup was extended by the other hand. His simple appeal to the passer-by was brief and to the point. It had a certain finality to it, almost a tone of despair. The message was contained on the small placard held about his neck by a string. It read, "I am blind."

Most did not stop to buy his pencils or to place a coin in the tin cup. They were too busy, too occupied by their own problems. That tin cup never had been filled nor even half-filled. Then one beautiful spring day a man paused and with a marking crayon added several new words to the shabby sign. No longer did it read, "I am blind." Now the message read, "It is springtime, and I am blind." The compassion of human feelings could not now be restrained. The cup was soon filled to overflowing. Perhaps the busy people were touched by Charles L. O'Donnell's exclamation:

"I have never been able to school my eyes against young April's blue surprise." To each, however, the coins were a poor substitute for the desired ability to actually restore sight.

Did you happen to notice the United Press International dispatch from

Sicily which appeared some weeks ago in our local newspapers? "Five brothers blind since birth got their first dim glimpse of the world Tuesday and cried with delight." The Rotolo brothers were operated on for removal of congenital cataracts. As the surgeon, Luigi Picardo, carefully removed their bandages in a darkened room, how he hoped and prayed that his work had been successful.

The first to speak was four-year-old Calogero, the youngest of the brothers. "The necktie," he cried, tugging at the surgeon's tie. "I can see, I can see." The removal of the bandages from the others' eyes was accompanied by shouts of joy. The boys' father could hardly believe it when he held thirteen-year-old Carmelo's face in his hands and tenderly asked, "Can you see, my son? Can you really see?"

By now, Mother Rotolo, the doctors, everyone was weeping for joy. Dr. Picardo replaced the bandages and slowly walked out of the room. Then he sat down on a bench and wept. "Never," he said, "have I felt such extraordinary serenity; such happiness." Thus a skilled surgeon actually brought the gift of sight to five little boys who had been blind.

Each of us knows those who do not have sight. We also know many others who walk in darkness at noonday. Those in this latter group may never carry the usual white cane and carefully make their way to the sound of its familiar tap, tap, tap. They may not have a faithful seeing-eye dog by their side nor carry a sign about their neck which reads, "I am blind." But blind they surely are. Some have been blinded by anger, others by indifference, by revenge, by hate, by prejudice, by ignorance, by neglect of precious opportunities.

Of such the Lord said, "... their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

Well might such lament, "It is springtime, the gospel of Jesus Christ has been restored, and yet I am blind." Some like the friend of Philip of old call out, "How can I find my way but some man guide me." (See Acts 8:31.) Others are too shy, too fearful to ask for needed help that their precious vision might be restored.

The case of the Rotolo brothers made national headlines. In literally thousands of other instances, the transition from the dense darkness of despair to glorious spiritual light is accomplished without fanfare, without publicity, without the recognition of the world.

In Price, Utah, seventy-six men together with their wives and children

walked from darkness into the light of understanding and truth and journeyed to the Manti Temple, there to participate for the first time in sacred, holy ordinances. More than three hundred such men, women, and children came to the Salt Lake Temple from Denver, Colorado, for the same purpose. In Rigby, Idaho; Cardston, Alberta; and numerous other areas the account has been the same. Hundreds are seeing springtime for the first time.

Let me share with you two typical comments from those who were once blind but who now walk in light and truth, thanks to faithful home teachers and a program sometimes called "Project Temple," which is planned and instituted to motivate brethren long inactive.

From a family in central Utah: "Before our newly found church activity, we thought we were living average, normal lives. We had our problems, our ups and downs. But there was one thing missing in our home and that was a togetherness that only the priesthood can bring. Now we have that blessing, and our love for one another is greater than we ever dreamed it could be. We are truly happy."

From another family: "We thank our Heavenly Father every night for our bishopric and our home teachers who have helped us to achieve blessings that seemed so far away, so impossible to obtain. We now have a peace of mind beyond description."

Those who have felt the touch of the Master's hand somehow cannot explain the change which comes into their lives. There is a desire to live better, to serve faithfully, to walk humbly, and to live more like the Savior. Having received their spiritual eyesight and glimpsed the promises of eternity, they echo the words of the blind man to whom Jesus restored sight, "... one thing I know, that, whereas I was blind, now I see." (John 9:25.)

How can we account for these miracles? Why the upsurge of activity in men long dormant? The poet speaking of death wrote, "God touched him, and he slept." I say, speaking of this new birth, "God touched them, and they awakened."

Two fundamental reasons largely account for these changes of attitudes, of habits, of actions.

First, men have been shown their eternal possibilities and have made the decision to achieve them. Men can not really long rest content with mediocrity once they see excellence is within their reach.

Second, other men and women and, yes, young people have followed the admonition of the Savior and have loved their neighbors as themselves and helped to bring their neighbors' dreams to fulfillment and their ambitions to

realization.

The catalyst in this process has been the principle of love, described by President David O. McKay as the noblest attribute of the human soul.

Frequently the love of a child can stir a man's heart to action and bring a change into his life. Last winter in a large department store, a little boy walked hand in hand with his mother and father to the toy department to see Santa Claus. The parents had not been getting along. As the little one climbed upon his knee, old Santa cheerfully asked, "What do you want for Christmas?" Santa had no ready answer when the lad replied, "Just for my daddy to love my mommy like he used to." Could a father hear such a plea and not be moved? Could a mother? "... a little child shall lead them." (Isa. 11:6.)

Often it is the love of a patient, forgiving, and understanding wife that awakens within a man the desire to live a better life, to be the husband and the father he knows he should and can be.

Recently I had the privilege of performing a sealing ceremony in the temple for a family I have known for many years. The scene was one of tranquility. The cares of the outside world had been temporarily discarded. The quiet and peace of the house of the Lord filled the heart of each one assembled in the room. I knew that this particular couple had been married for eighteen years and had never before been to the temple. I turned to the husband and asked, "Jack, who is responsible for bringing this glorious event to fulfillment?" He smiled and silently pointed to his precious wife who sat by his side. I seemed to sense that this lovely woman was never more proud of her husband than at that particular moment. Jack then directed my attention to one of the brethren serving as witness to this ceremony and likewise acknowledged the great influence for good that he had had upon his life. As the three beautiful children were sealed to their parents, I could not help noticing the tears which welled up in the eyes of the teenage daughter and then coursed in little rivulets down her cheeks, finally tumbling upon clasped hands. These were sacred tears, tears of supreme joy, tears that expressed silent but eloquent gratitude of a tender heart too full to speak.

I found myself thinking, "Oh, that such men and women would not wait eighteen long years to receive this priceless blessing."

Yet there are those who feel that their own neglect, their bad habits, their shunning of the righteous life have caused God to abandon them, that he will no longer hear their pleadings, nor see their plight, nor feel com-

passion towards them. Such feelings are not compatible with the word of the Lord. He said:

"... A certain man had two sons: 'And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.'

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 'And am no more worthy to be called thy son: make me as one of thy hired servants.'

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found..." (Luke 15:11-24.)

Should there be anyone who feels he is too weak to change the onward and downward moving course of his life or should there be those who fail to resolve to do better because of that greatest of fears, the fear of failure, there is no more comforting assurance to be had than the words of the Lord: "... my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." (Ether 12:27.)

There are men and women everywhere who would be made better by our helping hand. They may be our neighbors, our friends, our business associates. All are our brothers and sisters.

The prayer of my heart is that such persons everywhere will respond to

the kind invitation and gentle touch of the Master's hand and faithfully serve our Lord and our Savior, who so willingly died that we might forever live, hopefully having eyes that really see, ears that truly hear, and responsive hearts that know and feel, in the name of Jesus Christ. Amen.

Beware of the Leaven

Bishop John H. Vandenberg
Presiding Bishop

A historian informs us that about 100 years BC a new milling apparatus had been invented by a master craftsman in the hills of the Fertile Crescent. With this new contrivance the grain was ground into flour by a swift-moving stream turning a paddle wheel rather than by the laborious method of rotating the millstone by hand. Thus the power of a stream of water was put to work. (Life Science Library [Machines], p. 12.)

The poet Longfellow referred to a far greater power and a more significant milling process when he wrote: "Though the mills of God grind slowly, yet they grind exceedingly small; though with patience He stands waiting, with exactness grinds He all." (Longfellow, *Poetic Aphorisms: Retribution*.) By this we are reminded that humankind is the grain being milled, and the individual is a kernel of grain working between the opposing forces of life. It is through the mill or experiences of life that man is to learn and develop. Here he attains a certain degree of knowledge or skill, but it is through discipline and self-control that he is refined.

Today I want to talk particularly about the harnessing of power in connection with this mill of life—the power of words and acts. It was the words of the Prophet Jonah that saved the great city Nineveh from destruction. The power of words has changed the course of history many times for good and many times for bad. In words and acts men influence one another. It is said that we are individually responsible for our own actions and will receive the just reward for our deeds. "Every man will be judged according to his works" (see Mosiah 3:24) is the scriptural warning. Yet no man stands alone; one man's words and acts may influence another man's deeds.

The Prophet Lehi explains that there is an opposition in all things—light and darkness, good and evil, joy and misery. (See 2 Nephi 2:11.) Emerson

said that a dualism bisects nature. It can be seen in night and day, or in a magnet with north and south poles. One attracts; the other repels. Our society, therefore, may be considered dualistic also. At the top is the light of our age. At the bottom is a creeping, crawling, cancerous disease of crime, filth, and darkness. With unlimited goods, seemingly our every want and need provided for, our continuing mastery over disease, our ever enlarging system of education and higher learning—with all this and more we seem to be so independent that we are confident that all is right. Yet lurking beside us, apparent to the one who will intelligently observe, is a monster as described by Alexander Pope:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace." (Essay on Man.)

The ratio to which people are subjected to evil influences versus good influences is high in favor of the evil. Satan will use his agents in every way that he can cunningly to lure individuals into his web. His agents are represented by people. And people influence the lives of other people.

It is estimated that by 1967 over fifty percent of the population of the United States will be those twenty-five years of age and younger. The worrisome thing is the exposure of this young group to the evil forces of illicit love, drunkenness, crime, violence, unwholesome movies, dishonesty, risqué literature, and all means of vulgarity. One is faced with the question in the Old Testament: "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27.) There are many who cast all common sense to the wind and try to tell us that we can. There are those who may think they can sit apathetically by and not be a part of the "era of advancement or the cellar of crime."

I would like to point to the Savior's warning: "... whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6. Italics added.) This doctrine states it is better to lose your life than willfully to offend.

The word "offend" as used by the Master means "to cause to sin or fall." This definition is now almost lost in our modern-day language, but the word was used with this meaning in the days of Christ and even up until a century or two ago.

Jesus also said: "Woe unto the world because of offences! for you must needs be that offences come; but woe to that man by whom the offence cometh!" (Ibid., 18:7.)

Willful wrong teaching, wrong example, wrong utterance, wrong action by those of influence are offenses to any youth, and the retribution follows as night the day that "no man ever did a designed injury to another, but at the same time he did a greater to himself." (Henry Home, "Injury," *The New Dictionary of Thoughts*.)

Many college students, as well as high school students, become confused when some of their professors, in their important positions of influence, try to indoctrinate them with philosophies of men with atheistic ideas. Such teachers may be described as wells without water. They are very forceful in their distorted view and in their criticisms of those who possess faith in God. I would remind young people to remember that God is the author of all truth and to disregard any teaching that conflicts with the word of God.

Universities and other centers of learning are set up by inspiration for the betterment of mankind. But the "dualism" spoken of by Emerson exists at all levels. When you have questions as to religious matters, go to your parents or the bishop who have a knowledge of and authority from God. Ask them to help you consider such philosophies as you may hear in the light of the true principles and help you to keep and develop your faith in God. Be alert and do not let men confuse you into thinking that they know more about man's existence than God's authorized representatives.

The Lord speaks through his prophets, and his commandments so revealed are taught by his authorized agents. History will bear out that when evil principles are taught and faith in God is destroyed, the people go down to oblivion; but when faith in God is established in the hearts of men, the people flourish.

Man himself must learn to reason and to discern good from evil. Recently, I heard a man in the process of reasoning as he contemplated the movie advertising "for adults only." He posed several questions to himself, some of which were: Why adults only? Should adults see things which are prohibited to children? If it is good for adults, why not for the children? If bad for the children, why not bad for the adults? If unlawful for children to see, why not for adults? He finally reasoned if it were not good for his children, it was not good for him as a parent. Such advertisements are cunning lures of Satan as he attempts to influence and destroy ethical and moral values.

I read in the news recently of the wisdom a judge used in Iowa as he sentenced two juveniles on auto theft charges. I was thrilled that this judge took the time to give the following advice. His example may serve as a challenge to all civil judges or judges

in Israel who are called to give advice. "Now you have been convicted of a felony," he said. "A felony is a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. . . . I am permitted to give you a parole."

"But if you never see the inside of a penitentiary or the jail you will not have escaped from the penalties of your crime."

"... The record of your conviction will be here as long as the courthouse stands. . . . Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask this question: 'Have you ever been convicted of a felony?'"

"And you will hang your head and admit that you have. . . ."

"It may be that some day . . . you will apply for a passport. . . . No country will allow you to become a resident. . . ."

"Some day you may seek a position in the civil service of your state or of your nation. On the application blank you will find this question: 'Have you ever been convicted of a felony?' Your truthful answer will bar you from examination; an untruthful answer will be detected because appointments are made only after investigation. . . ."

"Some day you may want to take a position of trust, where a surety bond is required. On the application for the bond will appear this question: 'Have you ever been convicted of a felony?'"

"And while you are going from one bonding company to another trying to find one willing to take a chance on you, the position will be filled by some applicant who has not been convicted of a felony."

"In a few years you will be 21 and others of your age will have the right to vote, but you will not. . . ."

"You will be a citizen of your state and country, but you will have no voice in public affairs. . . ."

"Your country is calling men to the colors. . . . But the Army will never accept you, nor will the Navy. Military men are proud of the service; they will not permit it to be debased by the enlistments of convicted felons."

"I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance. . . ."

"Should the slightest complaint of your conduct reach this court your parole will be revoked immediately, and you will begin serving your sentence. You will not be brought back here for questioning or explanations. You will be picked up and taken to prison without notice to you and without delay." (*Deseret News*, February 23, 1965, p. A15.)

A lesson well taught is a lesson well remembered. I wonder what the two boys might have done had they had the influence of the judge's counsel before the theft, rather than the influence that promoted the felony.

Parents, church leaders, and all who aspire to positions of influence, teach the youth the proper way to live; help them to develop faith in God and a good, strong character; help them to follow the right influence, that they may retain faith in God. Guide them as Susanna Wesley, the wise and devoted mother of John Wesley, counseled her son: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever impairs in tenderness your conscience, weakens your reason, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."

Remember that the mills of God grind slowly, but they grind exceedingly small. In every segment of society, there are those influences which elevate and those which deteriorate the human soul.

The Savior miraculously fed the four thousand. Then he crossed the Sea of Galilee and came into the coasts of Magdala. There the materialistic, self-centered, and egotistical Pharisees and Sadducees came, tempting him to show them a sign from heaven. He observed that they could determine the weather, but they could not discern the signs of the times. "An evil and adulterous generation seeketh after a sign; . . ." (Matt. 12:39) warned Jesus. Today we have some Pharisees and Sadducees in our society, cloaked in the disguise and the influence of "professionalism," urging youth not to believe unless such can be measured in terms of materialistic values. In this mill of life we should heed the counsel that Jesus gave to his disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." (*Ibid.*, 16:6.)

This I pray in the name of Jesus Christ. Amen.

The Book of Mormon: Its Own Silent Witness

President S. Dilworth Young
Of the First Council
of the Seventy

One looks with awe as he contemplates the history of the Book of Mormon. Today the account of how it was written is entirely plausible to most men. Because of archeological research it is now known that writing on metal plates was common in the time of Lehi. Men have written on plates many times. Prophets have sung their prophecies and recorded them, kings have told of their conquests, and ministers of state have described their relations with other nations. Even the common accounts of common people have been inscribed. Written on metal plates, leather, or papyrus, in languages strange to us today, all of these have come to our attention.

Men have gone to great lengths to certify their discoveries. "At this certain place we dug," they would write. And there were present others to verify discovery and to help interpret its place in history.

This was not so in 1829. At that time books written on metal plates were known to but few men.

But nowhere in recorded history has a sacred book been buried in the earth and then been brought forth by



For a quiet moment President Hugh B. Brown, Elder Harold B. Lee (center), and President David O. McKay confer.

a miracle such as this one in which an angel of God visited a young man and pointed the way to the hiding place and then withheld the record until the man was prepared to receive it. The prophecies said that the latter-day work would be marvelous and wonderful. Seldom before has a single act brought forth so much to marvel at. There was the revelation to the young man; there was the four-year period of instruction; there was the providential provision of scribes; there was the literal fulfillment of Isaiah's prophecy in which a learned man said he could not read a sealed book (see Isa. 29:11); there was the miraculous vision in which three men saw the plates and heard the voice declare that this work was done by the power of God; there was the earthly view of the plates by eight earnest, solemn men who saw and "hefted" the plates and knew "of a surety that the said Smith" indeed had them. (See the Testimony of Eight Witnesses, Book of Mormon.)

With all of this the Lord asks but one thing of the reader. Read the Book of Mormon honestly, prayerfully, with a desire to know its truth; and if the intent is sincere, God will reveal the truth of it to that person by the power of the Holy Ghost. To their wonderment and marveling as they discover its truths for themselves, many have read and believed. And further, with that testimony from the Holy Ghost has come the assurance also that Jesus Christ is the Creator and Lord of this earth, that he is mindful of all those who seek him, that Joseph Smith was a Prophet of God and by revelation established this, The Church of Jesus Christ of Latter-day Saints.

The young missionaries bear their solemn witness; but as they do it, they do not stand alone, nor does a listening person need to pin his hopes on their word alone. In their hands as they speak is the Book of Mormon which bears its own witness. It is as if they said, "We have told you that the gospel has been restored; now here is a witness which will convince you that we speak truly. You will know it if you read it sincerely." Those fortunate enough to follow this advice discover that it is truly a witness for Christ. That is its chief purpose: to bear witness for Christ to the convincing of Jew and gentile that Jesus is the Christ and that his gospel is for all men.

The number of people who have picked up the book by chance, read it, and become converted to its message has been very great. It is a silent witness, on duty twenty-four hours every day in many unexpected places. But to do its most effective work it must be in many more. Every home should have it in its library; every place

people stop for a moment it should be available. It is possible that the person who obtains a copy will not read it, but sooner or later there will be those who will see it, pick it up, turn to the page containing its declared purpose, and then become lost in the spiritual message of its drama and its history. With marveling in their souls and wonder in their hearts, they will peruse its pages, receive and believe the promise at its end, and find the kingdom of God in this living, vibrant Church.

For a long time there has been a vast project to make the Book of Mormon available to everyone who can read. Quorums of the priesthood have placed it where people stay overnight or await their turn in professional offices. The high priests have done this great service. Now, from here on, under the direction of the missionary committee of the Church, the seventies quorums are to continue this act of love. On the firm foundation laid by the high priests, the seventies will now carry the work further and to more and more people. No one, it is hoped, will be able to say that he has not had opportunity to read this witness for Christ.

Anyone who reads it with sincere purpose and genuine desire to know the truth will have it borne into his soul that Jesus Christ, the Son of God, is the Creator and Redeemer of the world. He will also know that Joseph Smith was a Prophet of the Living God, called by the Lord as the human agent for the restoration of the gospel in the last days. It will be a witness to a work so marvelous that wonder and joy will spring into the hearts of men as they respond to its message and its testimony.

In our day we see the fulfillment of a prophecy written more than two thousand years ago: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Let us not falter in the effort to bring about its complete fulfillment to the awe and wonderment of all men in this day.

The Church is carrying forth its assigned work to teach repentance and salvation to the world, and its beckoning arms say, "Come." President David O. McKay is the prophet of God on whom rests the responsibility to guide the work today. It is our equal responsibility to assist him all we can,

and the work will then roll forth as Daniel prophesied until it fills the whole earth. (See Dan. 2:35.) That it may soon be, I pray in the name of Jesus Christ. Amen.

Man Does Not Stand Alone

Henry D. Taylor

Assistant to

the Council of the Twelve

After the earth had been organized and beautified, the Lord created man in his own image and after his own likeness. And then the Lord God said: "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) Eve was then created and given to Adam as a companion and wife.

The poet Longfellow beautifully expressed this relationship of husband and wife in the following verse:

As unto the bow the cord is,

So unto the man is woman;

Though she bends him, she obeys him,

Though she draws him, yet she follows;

Useless each without the other!

(*Hiawatha*.)

The Lord's declaration, "It is not good that the man should be alone; . . ." (Gen. 2:18) has lofty significance. A babe born into this world is a helpless creature, dependent on its parents for care, love, and sustenance. Then as his life's cycle expands toward maturity, many other people affect the course of his life. Association with other youth and participation in their activities, schools, movies, television, radio, and other media also influence the individual.

One of the most vital forces in this teaching or training process is that of the Church. Someone has estimated that a boy fourteen years of age, raised in the Church, would have had approximately twenty-five auxiliary and priesthood teachers and leaders who provided more than a thousand hours of gospel instruction for his benefit. Added to this there probably would be another twenty-five persons currently engaged in bringing the full program of the Church to him.

Although one is born alone and dies alone and is free to live, think, feel, and act by himself, he needs help in reaching his highest possible potential. He cannot do it fully by himself.

As members of the Church, we are traveling along the same highway, each one working out his own salvation, with exaltation and eternal life in the celestial kingdom as the goal.

Yet in this striving process we are not alone; we gain and give strength and encouragement to each other. It has been aptly stated: "No man is an island; no man stands alone." (John Donne.)

But there are those who feel that they have no need for anyone else, that they are sufficient unto themselves. Such persons claim, for instance, that it is not necessary to attend church meetings and mingle with others. They suggest that they can worship alone in the mountains, in the canyons, in the out-of-doors.

It is true that momentous events have transpired out in nature. Moses heard the voice of the Lord from the burning bush on the hillside and also received the Ten Commandments on Mt. Sinai. Joseph Smith was blessed with the actual visitation from God the Father and the Lord Jesus Christ in the Sacred Grove. The spirit of worship was surely present on those hallowed occasions. The Savior taught that secret prayer is efficacious when he suggested: "... when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Even though Moses, Joseph Smith, and the Master all worshiped as individuals and prayed secretly, yet each indicated the need for group worship. The Lord had Moses set up the magnificent Tabernacle in the wilderness; the Prophet Joseph was directed to build churches and temples and establish a group educational system; and the Savior established his church organization for the purpose of "perfecting... the saints, for the work of the ministry..." (Eph. 4:12.) We have received from God many commandments that require participation together as church members. The Lord has said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;..." (D&C 59:9-10.)

Also remember the instruction: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:7.)

Many blessings come from assembling with other members of the Church. On fast day we are inspired and uplifted as we hear fervent testimonies borne. In Sunday School and other meetings we profit by the experiences and expressions of others. Then also consider the value of the warm smile and hearty handclasp as

we associate together, giving us a feeling of brotherhood and unity, a sense of belonging—belonging to one another and to the kingdom of God. The joys we feel are many, many times greater than if we attempted to work and worship alone.

It was not meant that we should stand alone. No one is an island. We need to be in fellowship with the Saints. By them our lives can be made better and richer. Recently I heard of an incident which illustrates this point. A boy was extended an invitation to visit his uncle who was a lumberjack up in the Northwest. For months the boy had looked forward with anticipation to this trip as an exciting adventure. Finally the time came for his journey to the vast timber empire of our country. His uncle met him at the depot, and as the two pursued their way to the lumber camp, the boy was impressed by the enormous size of the trees on every hand. There was a gigantic tree which he observed standing all alone on the top of a small hill. The boy, full of awe, called out excitedly, "Uncle George, look at that big tree! It will make a lot of good lumber, won't it?"

Uncle George slowly shook his head, then replied, "No, son, that tree will not make a lot of good lumber. It might make a lot of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together."

It is so with people. We become better individuals, more useful timber when we grow together rather than alone.

This growing together places a responsibility upon each one of us. We should try fully to appreciate all our associates, help them, love them, teach them the gospel of the Lord Jesus Christ, his plan of salvation for them. We are all the children of God. We can help others; they can help us. Together we can become valuable timber in effectively building his Church in which we are blessed to hold membership.

Somewhere out there in the wards and branches and cities where you live are those who are lonely—lonely for want of the light of truth; lonely for the association of those who reflect the Spirit of the Master; lonely, though they may not realize it now, to be a part of the body of Saints that make up the kingdom of God here on the earth. Don't let them stand alone in the dark. Go to them. Let your life be a lamp to their feet. Guide them till they stand with you and your associates in the gospel of our Re-

deemer. This is your responsibility, your obligation, your mission, your privilege. May you fulfil all of these opportunities humbly and nobly, I pray in the name of the Lord Jesus Christ. Amen.

"And God Spake All These Words..."

Howard W. Hunter
Of the Council of the Twelve

The beginnings of most of the religions of the world are somewhat obscure, and this is true of the beginnings of Israel's religion. The central event upon which all of the early stories converge is the exodus of Israel from Egypt. A series of events occurred which demonstrates the concern of the Lord for his children. The Hebrews believe that their God had made himself known to them at the hour of their deepest need by providing a liberation from their taskmasters, the Pharaohs of Egypt. The Lord called Moses to lead them. It was not an easy assignment to lead people who wavered between faith and doubt, obedience and defiance.

Military strategy did not deliver the children of Israel from the pursuing Egyptian armies at the Sea of Reeds, but the protection of the Lord, who separated the waters so that they might pass over dry-shod and escape. He came to their rescue from the pillar of cloud and fire. He sustained them in their needs as they moved across the Sinai Peninsula. When they suffered from thirst, he caused the waters to be made sweet. To relieve them from hunger, he provided quail and manna. In spite of these great manifestations, Moses was besieged with the constant task of preserving unity and order. On occasions there were murmurings against the great leader and attacks on his authority when they were delayed in reaching their expected goal of the land of milk and honey.

After a long struggle the Israelites entered the desert of Sinai and established a camp at the base of the mountain. It was while here that a marvelous event took place. Moses had gone up on the mountain to seek divine guidance in the solution to the problems which faced him.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people

out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Exod. 19:16-19.)

After the happening of these events on this awesome occasion, the Lord stood on the top of the mountain, and Moses was allowed to approach him. The seventy elders were permitted to move part way up the mountain, and all others remained at the base. The Lord then proceeded to announce what has come to be known as the Ten Commandments or the Decalogue. In Hebrew the Decalogue is known as the Ten Words because in its primitive Hebrew form it consists of ten brief phrases, each only two words long.

The first commandment

"Thou shalt have no other gods before me." (*Ibid.*, 20:3.) In Egypt the Israelites had been surrounded by people who worshipped other gods, but they had become familiar with the presence of the Lord through the miracles he had performed in bringing them through the Red Sea and delivering them from the Egyptians, bringing water from the rock, providing quail and manna when they were hungry, and a pillar of cloud to direct them. This commandment to have no other gods was given as primary for man's happiness, that he might give his allegiance to his true Father. There must be one supreme loyalty in one's life to the true God.

The second commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments." (*Ibid.*, 20:4-6.) Under the bonds of Egypt, the Israelites had been subjected to the worship of the graven images prohibited by this commandment. It might be noted at this point that there are some of the major Christian denominations of the world which omit from the Decalogue this second commandment pertaining to graven images in its entirety and

divide the tenth in order to have ten commandments. History has well portrayed the calamities that come to the generations of children when fathers turn from the true God. On the other hand we see the blessings which come to children of righteous parents.

The third commandment

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (*Ibid.*, 20:7.) By this we are commanded not to engage in false oaths or any irreverent statement pertaining to God or any of his attributes or common swearing where his name is used. Swearing or cursing is usually the result of an effort of one who is inarticulate to impress others. Blasphemy is a disgusting habit which commands no respect.

The fourth commandment

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (*Ibid.*, 20:8-11.)

This is a restatement of the law that existed from the beginning when God rested after the creation. I have always been interested in the words "six days shalt thou labour." This appears to be as much a commandment to work six days as it is to refrain from work on the seventh day. It is also interesting to note that this fourth commandment is addressed "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger." Nothing is said about thy wife. Perhaps this is the reason that after the big task of getting the children washed, fed, dressed, getting her husband's clothes ready, starting the Sunday dinner, and arriving at church herself nearly on time, mother does not respond to the spirit of the opening hymn, "Welcome, welcome, Sabbath morning, Now we rest from every care."

The fifth commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (*Ibid.*, 20:12.) Children are admonished to respect and render obedi-

ence to their parents, and are expected to provide for them when disabilities arise as their parents did for them as little children.

The sixth commandment

"Thou shalt not kill." (*Ibid.*, 20:13.) This commandment is in reference to the unlawful taking of a human life. Life is one of man's most precious earthly possessions. Respect for human life has grown over the many centuries which have passed since this law was presented, and it probably outranks all of the other nine commandments as the one which has been given the greatest concern by mankind.

The seventh commandment

"Thou shalt not commit adultery." (*Ibid.*, 20:14.) The Lord is concerned with the sacredness of marriage and the family unit. This is not mere advice, but a clear, concise, terse commandment given to apply to both men and women equally.

The eighth commandment

"Thou shalt not steal." (*Ibid.*, 20:15.) This commandment adds the sacredness of property to those concerning the sacredness of life and the sacredness of the family. This is the basic commandment on which the idea of private property rests. This is a prohibition against theft, robbery, burglary, taking an unfair advantage as a buyer or a seller, or any wrongful act by which one acquires that which is not rightfully his. It has been said that man has a possessive instinct, but his ability to possess has its limits. For this reason the stars still are in their ancient places only because they are out of the reach of predatory human hands. In view of the present contest to control space, we are not sure of the future results.

The ninth commandment

"Thou shalt not bear false witness against thy neighbour." (*Ibid.*, 20:16.) Primarily this commandment has reference to false testimony in judicial proceedings, but it is extended to cover all statements which are false in fact. Any untruth which tends to injure another in his goods, person, or character is against the spirit and letter of this law. Suppression of the truth which results in the same injury is also a violation of this commandment.

The tenth commandment

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor

his ass, nor any thing that is thy neighbour's." (*Ibid.*, 20:17.) To covet means to desire, to long for, to crave that which belongs to another person. The desire to acquire good things is not a violation, but the desire to take them away from another unlawfully is a wrong. In this respect it is well for us to understand that good or evil commences not when the act occurs, but when one sets his heart upon a thing.

The Decalogue or the ten laws were inscribed on two tablets of stone. Just how they were arranged is not known, but most students divide them into two sets. The first division consists of those laws which are concerned with man's relation to God. These are: no other gods, no graven images, no blasphemy, and keep the Sabbath. Some have included honor thy parents, while others have put this in the category of the last five, which are the laws encompassing a system of moral duties to others—thou shalt not kill, commit adultery, steal, bear false witness, or covet.

Apparently the Savior had these two groups of laws in mind, the first defining man's duty to God and the second providing for a duty to neighbors, when the lawyer asked him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (*Matt.* 22:36-40.)

This clear, concise, unmistakable re-statement of the Decalogue reduces the ten laws, the "thou shalt nots," as they are often called, to two simple admonitions containing the element of love—love the Lord and love thy neighbor.

He loves the Lord with all his heart who loves himself in comparison of him, and nothing but in reference to him, who is ready to give up, do, or suffer anything in order to please and glorify him. He loves God with all his soul, or rather with all his life, who is ready to give up life for his sake and to be deprived of the comforts of the world to glorify him. He loves God with all his strength who exerts all the powers of his body and soul in the service of God. He loves God with all his mind who applies himself only to know God and his will, who sees God in all things and acknowledges him in all ways.

The love of our neighbor springs from the love of God as its source, and the love of God is found in the love of our neighbor.

This is the teaching of the Savior. How happy the children of the earth would be if these two simple precepts, which encompass the law given to Israel, could be observed. Hundreds of thousands of laws, statutes, and codifications of laws have been written by man in an effort to spell out man's rights and duties in society, most of which fall within the meaning of the simple statement of the Lord, "Thou shalt love thy neighbour. . . ."

As one reads of the wanderings of the Israelites in their quest for the promised land, this query comes to mind: Why did they not understand and follow the prophet of the Lord? As we think of the progress of man over the centuries which have followed and the great scientific achievements he has wrought, we marvel at the advance. But has man really achieved in living the simple commandments to love his neighbor and to love the Lord? Are we still wandering in the barren Sinai wilderness?

I humbly witness that Jesus is the Christ, the Son of the True and Living God. Through his Church established in these latter days, the gospel as restored in this dispensation and the power of the priesthood can come the help needed by those who wander, to rise above the worldly level and live the law of the Lord. This is our invitation to truth seekers everywhere. I pray that his Spirit may be with us and give us the desire and ability to live his laws, in the name of Jesus Christ. Amen.

Monday Afternoon Session,
April 5, 1965.

Home Training— the Cure for Evil

Spencer W. Kimball
Of the Council of the Twelve

My beloved brothers and sisters and friends: From the impressive keynote talk of President McKay, nearly every speaker has dwelt on the home and human behavior in total or in part in spite of the fact that no one knew what others were speaking about. This would point out to me that there is a great universal problem and that the Lord is inspiring his servants to warn the world before the whirlwind strikes.

We were driving north on an Oklahoma highway and noted the afternoon sun going out of sight behind the clouds. The grayness got deeper and more ominous. We said, "It looks like a storm brewing." As darkness in-

creased and the winds began to howl, we said, "This storm will be violent." As it broke with all its hellish fury, we said, "This rain and wind have become a raging whirlwind."

These are turbulent times. The newspapers give front page to ever-increasing acts of violence, and magazines devote pages to the growing menace. Such stories are revolting in their worldliness and debauchery—reminding us that there shall be a day of reckoning, as the prophet said:

"If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; . . ." (*Mosiah* 7:30.)

Insubordination reigns. Students rebel against restraints and limitations, demanding so-called freedoms in sex and social life. Youth, seemingly unafraid of law-enforcement officers, public opinion, or punishment, run wild. There seems to be an ever-increasing upsurge of rebellion in adults and youth. Vandalism continues in open defiance of officers with ever-increasing acts of violence.

The Prophet Nephi looked forward to these last days and made some remarkable predictions:

"For behold, at that day shall he [Satan] reap in the hearts of the children of men, and stir them up to anger against that which is good.

" . . . and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (*2 Nephi* 28:20-21.)

Then, he warns: ". . . wo unto all those who tremble, and are angry because of the truth of God!" (*Ibid.*, 28:28.)

Can it be arrested? Can we turn the tide and bring back decency and order out of chaos? The answer is yes—a positive, stentorian yes. But the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses in social work. If courts and judges, attorneys and policemen, prisons and penitentiaries could stop the onrush of delinquency, such institutions would be dotted over all the land. But such are not cures for the malady. They but save it over temporarily and effect no permanent cure.

The Lord has given us a plan so simple, so costless. It requires a change of attitudes and a transformation of lives. But the answer has always been here though ignored by the masses because it requires that sacrifice and dedication which men are reluctant to give.

The scriptures outline this effective program:

"Therefore shall a man leave his father and his mother, and shall cleave

unto his wife, and they shall be one flesh." (Abr. 5:18.)

"... thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (D&C 91:25.)

"... attend to all family duties." (*Ibid.*, 20:47.)

Bring up your children "... in the nurture and admonition of the Lord." (Eph. 6:4.)

In 1833 the Lord warned through his prophet:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men and because of the tradition of their fathers." (D&C 93:39.)

And then he offered the solution: "But I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

The spirit of the times is worldliness. Hoodlumism is on the warpath. Supposedly good youth from recognized good families express their revolt in destructive acts. Many defy and resist the law-enforcing officers. Respect for authority—secular, religious, political—seems to be at a low ebb. Immorality, drug addiction, general moral and spiritual deterioration seem to be increasing, and the world is in turmoil. But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.

An early American prophet said: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; ... yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record" (1 Nephi 1:1.)

This young historian was large in stature, large in understanding, large in desire, and mighty in power and righteousness.

His great desire was to know the will of God, the purpose of life, and to persuade men to come to Christ.

He declared:

"... I did believe all the words which had been spoken by my father; ..." (*Ibid.*, 2:16.)

In the divine scheme every soul has been given a father whose responsibility is not only to sire and provide the necessities of life, but also to train for mortality and life eternal.

Undoubtedly Sarah cooperated with Lehi, but it was the father who called his family together to teach them righteousness.

The teaching of the children by the fathers is basic from the beginning. The Lord ordained it so.

Though Enos had strayed for a time, the teachings of his father prevailed, and he returned to worthiness.

Enos begins his part of the record as follows:

"... I, Enos, knowing my father that he was a just man—for he taught me ... in the nurture and admonition of the Lord—and blessed be the name of my God for it—

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart." (Enos 1-3.)

It is apparent that Enos received his greatest inspiration and training from his own faithful father. And the teachings were frequent and powerful concerning eternal life.

He was deeply impressed, for he said these teachings from his own father sank into his heart—so deep, so impressive, that now, as conviction of his errors pressed down upon him, he was ready to pay a heavy price for forgiveness.

The supplication of Enos is written with a pen of anguish and on the paper of faith and with a willingness to prostrate himself totally that he might receive forgiveness. His words are mighty and definitive. He could have said merely, "I wanted information." But he said, "... my soul hungered. ..." (*Ibid.*, 4.) He could have merely prayed unto the Lord like so many pray, but in his eagerness for forgiveness, he said, "... I knelt down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; ..." (*Ibid.*, 5.)

How impressive his words! "Mighty prayer and supplication" is not the usual prayer. The Lord's agonies in Gethsemane, so long, so earnest, were mighty prayers.

Enos wept out his pleadings "And ... said: Lord, how is it done?" (*Ibid.*, 7.)

And the answer came: "... Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; ..." (*Ibid.*, 8.)

What faith! And what was the source of this great sureness except from home and parents?

This was somewhat comparable to home evenings. He said:

"... I had often heard my father speak concerning eternal life, and the joy of the saints. ..." (*Ibid.*, 3.)

In this inspired program the parents, and especially the father, will teach

the children. And it is available to the people of the world regardless to what church they may belong. It provides a formal meeting and a planned program and consistent teaching of the gospel of Christ with participation in the reading of the scriptures and in the program by the children and parents. Each child has his own scriptures. The organizational teachings may complement the home teaching.

The scriptures indicate that Jacob may have had the equivalent of home evenings, for it is recorded:

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods ... and be clean, and change your garments;" (Gen. 35:2.)

King Benjamin from his elevated platform appealed to the parents: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, ...

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

Isaiah follows with a plea and a command and a promise:

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa. 54:13.)

In the command of Moses to the wanderers certainly there were the elements of home teaching.

"And these words ... shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6-7.)

Certainly here was family worship. Then I remembered the forceful address of President Stephen L. Richards several years ago when he called upon all men to come home and assume their rightful place as the head of the family.

May I quote from his eloquent sermon: "Termites are permeating the foundation of the kingdom—the homes of the people—even more destructive and elusive than those semi-microscopic little animals that break down our walls." (April 1958 general conference; The Improvement Era 61: 409.)

He quoted from a then-current magazine article wherein the eminent judge-author gave a nine-word cure for juvenile delinquency. With twenty-one years of his life a criminal lawyer and sixteen years a judge in the criminal court, he was a recognized authority. The challenging nine words were:

"Put father back at the head of the

family." Ah! This is the foundation of true family life. The article revealed that criminal offenders under eighteen years of age in Italy, France, Belgium, Germany, and Britain were responsible for from 2 percent to 16 percent of sex crimes as compared with 35 percent for the United States.

The judge concluded that the primary reason for the reduced percentages of juvenile delinquency in the European countries was respect for authority, especially for authority in the home, which normally reposes in the father as head of the family. (April 1958 general conference.)

President Richards explained the concepts of home, fatherhood, and motherhood, and stated this Church has always taught this exalted concept of putting and keeping father at the head. A pity he did not live to see this divine Church embark on this challenging, newly emphasized program of Family Home Evening, transforming houses into homes and homes into heavens.

One of the most provocative and profound statements in holy writ is that of Paul wherein he directs husbands and wives in their duty to each other and to family. First, he commands the women:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:22-24.)

This is no idle jest, no facetious matter. Much is said in those few words.

Paul says, "as unto the Lord."

A woman would have no fears of being imposed upon nor of any dictatorial measures nor of any improper demands if the husband is self-sacrificing and worthy. Certainly no sane woman would hesitate to give submission to her own really righteous husband in everything. We are sometimes shocked to see the wife take over the leadership, naming the one to pray, the place to be, the things to do.

Husbands are commanded: "... love your wives, even as Christ also loved the church, and gave himself for it;" (*Ibid.*, 5:25.)

Here is the answer: Christ loved the Church and its people so much that he voluntarily endured persecution for them, suffered humiliating indignities for them, stoically withstood pain and physical abuse for them, and finally gave his precious life for them.

When the husband is ready to treat his household in that manner, not only the wife, but also all the family will respond to his leadership.

Certainly, if fathers are to be respected, they must merit respect; if they are to be loved, they must be consistent, lovable, understanding, and kind, and must honor their priesthood.

President Richards further states: "[Their wives] know that that priesthood has true virtue within it—the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail."

What great incentives the mother has to honor and build up her worthy husband in the esteem of the offspring when she knows that this contributes to the well-adjusted lives of her children. And what a great incentive the father has for rising to his tallest stature to merit the love and respect of all members of his family!

And so, we plead with the fathers to return to their little kingdoms and with kindness, justice, proper discipline to inspire; and we appeal to the mother to help to create that happy family relationship.

In the great Home Teaching Program and Family Home Evenings, the responsibilities lie first and properly on the head of the father. The wife will assist. What true father would shirk this great privilege? What father would shift the planning, organizing, conducting such family programs? What dutiful father would evade this teaching, opportunity, and responsibility?

Nephi credited his father with his training as did Enos. It was the words which he had often heard his father speak which stirred him to a soul-hungering which brought him back to spiritual health and landed him on his knees for an all-day, all-night communion with his Maker.

It would appear from the scriptures that it was Jacob who trained his household and gave them their blessings.

Now let us see the other side. The scriptures condemn men and women when they fail to do their duty.

The Lord punished the temple-worker Eli, charging him with the serious sins of his sons.

And the Lord whispered through Samuel: "... I will perform against Eli all things which I have spoken concerning his house. ...

"... because his sons made themselves vile, and he restrained them not" (1 Sam. 3:12-13.)

In modern times the Lord said: "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; ..." (D&C 68:31.)

To Frederick G. Williams, he said: "... you have continued under this condemnation;

"You have not taught your children light and truth, ... and that wicked

one hath power, as yet, over you, and this is the cause of your affliction.

"... if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:41-43.)

Turning to Sidney Rigdon, the Lord charged: "Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house." (*Ibid.*, 93:44.)

And then the Lord said: "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (*Ibid.*, 93:49.)

How sad if the Lord should charge any of us parents with having failed to teach our children. Truly a tremendous responsibility falls upon a couple when they bring children into the world. Not only food, clothes, shelter are required for them but loving, kindly disciplining and teaching.

I wonder what this world would be like if every father and mother gathered their children around them at least once a week, explained the gospel, and bore fervent testimonies to them. How could immorality continue and infidelity break families and delinquency spawn? Divorce would reduce and such courts would close. Most ills of life are due to failure of parents to teach their children and the failure of posterity to obey.

Of course, there are a few disobedient souls regardless of training and teaching, but the great majority of children would respond to such parental guidance.

And then, I think: Had Israel's fathers and mothers done their full duty to their children, would Palestinian forests have vanished, their hills been denuded? Would they have been slain by their enemies, the sword running through their land? Would their power have been broken, their heaven made as iron, their earth as brass? Would hunger have stalked the land? Would mothers have devoured their children? Would the people have again been taken in bondage?

Had every father in Babylon, assisted by the mother, taught and trained little ones in the nurture and admonition of the Lord, would that great city have been covered with sand and its corruption buried in the earth, its springs dried up, its temples toppled? Would drunken revelry have lulled them to an unawareness of their danger? Would palms and willows wither and would lands be dried and desolate? Would Babylon have become a hiss and a byword and would the wolf and the jackal, the owl and doleful creatures be its only inhabitants and the shepherd and the Arabian avoid the haunted place?

Had every Roman father been teach-

ing his sons righteousness instead of war and every mother making a home for her children, had all parents assembled their children in their homes instead of the circuses and public baths, had they taught them chastity and honor and integrity and cleanness, would Rome still be a world power? Certainly it was not the barbarian from the north but the insidious moral termite within which destroyed the Roman world empire.

Had the parents of the world from Adam down carried on their home teaching, their home evenings, their home togetherness and sweet family life as ordained by the Lord, would there have been a world deluge, a Tower of Babel, a Sodom and Gomorrah? Would the streets of Samaria ever have been plowed or the walls of Jerusalem leveled? Would there be oriental and occidental enemies today establishing military bases, accumulating ammunition, inventing missiles, preparing nuclear weapons? Would they be crouching as cats after mice, waiting for the rotting process to develop to the point of no return? Would increasing delinquency and rebellion cause them to wait while the progressing, softening illness would make that death inevitable?

In our own dispensation the Lord reiterated his basic command to those who brought children into the world when he said:

"And again, inasmuch as parents have children in Zion . . . that teach them not . . . the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion. . . ." (D&C 68:25-26.)

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Ibid.*, 68:28.)

Home life, home teaching, parental guidance is the panacea for all the ailments, a cure for all diseases, a remedy for all problems.

And in our land, if the home teaching by local leaders, crowned by the home evenings with father and mother enthroned, were the rule in Zion, would not taverns be closed, and gambling dens be boarded up, and licentiousness nearly eliminated, and hoodlumism terminated, and jails reduced, and penitentiaries limited?

Would we not be safe to walk in dark places and eliminate locks from our doors and enforcement officers from our streets if men and women returned home?

Oh, my brothers and sisters, the sons and daughters of God, the members of Christ's Church, the people of all religious affiliations, the people of all nations, let us take hold of this general panacea and heal our wounds and immunize our children against evil by the simple process of teaching

and training them in the way of the Lord. Every father and mother in Zion, and every Catholic, Protestant, Jewish, Mohammedan, and all other parents have the same responsibility: to teach their children to pray and walk uprightly before the Lord!

It is my humble prayer that this glorious world may yet be a reality, in the name of Jesus Christ. Amen.

Mothers, Is Your Love Well Placed?

Bishop Victor L. Brown
Of the Presiding Bishopric

My brothers and sisters, as I sat with you this morning, thrilled at the inspiring messages, it gradually dawned on me that the address I had prepared had already been given. As I placed it in my desk drawer during the lunch hour, I thought of what I might say should I be called upon this afternoon. Two experiences came to my mind, each having occurred within the last week.

A week ago today, Sister Brown and I visited with our son and his wife, a new mother. As we visited with our daughter-in-law and held this wonderful bundle of humanity, which had just left the presence of our Heavenly Father, I marveled at the expression of a new mother's love for her first-born. I thrilled at the excitement, the joy, and the wonderment expressed by this lovely mother at having brought into this world one of the choice spirits of our Heavenly Father. I thought how wonderful it would be if she could remember all of her life that she has been entrusted with a child of God.

Just last evening we called at our other son's home. Not too many weeks ago, this daughter-in-law presented us with our second granddaughter. This lovely little girl has been with us just long enough to turn over in bed and to hold her head up when held in our arms. As I listened to the gurgling laugh and witnessed her smile, my heart was filled. She is happy because her mother loves her. She knows her mother loves her. She doesn't know because she has been told; she knows because of the way her mother holds her, the way she talks and sings to her, and the way she lets her soul commune with the soul of her daughter. I couldn't help thinking what a wonderful thing it would be for both of these young mothers if they would always remember where these children came from. I think they will, because they love them.

It is a very dangerous thing for a

father-in-law to instruct his daughters-in-law in the rearing of their children. I have never ventured into this field, and I suppose this will be the last time. Nevertheless, I would like to make one or two suggestions.

In every session of our conference, the brethren have given us wise counsel regarding family responsibilities. I hope these young women have listened to this advice. If they will incorporate these teachings in their lives and add a great measure of love—the kind of love in which these lovely children can blossom into natural, happy, robust, spiritually strong individuals—they will have filled a great measure of their responsibilities as mothers.

Love can be misunderstood. Sometimes love becomes possessive, sometimes selfish. Of course, neither is true love. True love is always unselfish.

One particular story of a mother who loved her daughter came to my attention. She loved her very dearly. Her daughter wasn't very popular. She didn't have many friends. She was a senior in high school, and her mother was hurt because she was not popular. In her desire for her daughter's popularity and in her concern—and I suppose to her way of thinking, in her love for her daughter—she decided that, having been at home all her young life, perhaps the apron strings had been a little too tight, so they must be untied. Consequently, this good mother came to the city to arrange for her daughter to be enrolled at the university. She found an apartment near the school and rented it. It was a little too large and a little too expensive, but nothing would be too good if it would make her daughter popular. Then the mother went to the school officials and asked for the names of the three most popular girls at the university. The only qualifications they needed were that they must be the most popular girls at school, and they must have enough money to help pay the rent. She found them. They agreed to move in with her daughter. Then this mother returned home, happy in the knowledge that finally she had done all that was necessary for her lovely, sweet, young daughter to become popular. When the reports started to come to her that this sweet, young, Latter-day Saint girl had begun to use tobacco, she couldn't believe it. When the reports included liquor, it was inconceivable. Why, her daughter had been taught the Word of Wisdom all her life. And when she became involved with the law, it almost broke her mother's heart. When she lost her virtue, it did break her mother's heart.

Mothers, is your love well placed? Do you wish for your daughters something that you might have been, that

you might have missed in your life, or do you want them to grow to be fine Latter-day Saints with a set of standards about which we have heard so much in this conference.

Mothers, is your love well placed? To you, my daughters-in-law, as you rear my new grandson and my newest granddaughter, I hope you will teach them to be honest and truthful. You cannot teach them to be truthful unless you are truthful. A national Scout executive once made the comment that one of the greatest problems Scout leaders have is trying to teach Boy Scouts to be honest when their parents are dishonest.

Let me just share with you a story of a young boy whose Mexican mother taught him to be honest. I shall read it because if I were to tell it, I would miss something:

"Today I saw truth. For a moment I lived and breathed in the great presence of truth and felt its sweetness plunge deep into my soul.

"I am a coach in a junior high school. I work with 500 boys each day. This has been my occupation for over 20 years. I enjoy it.

"Traditionally, I am supposed to be rugged, tough, crusty; yes, even a little severe at times—and yet, underneath this exterior, feeling and understanding must exist if the job is to be done.

"Today was test day in climbing the rope. We climb from a standing start to a point 15 feet high. One of my tasks these past few weeks has been to train and teach the boys to negotiate this distance in as few seconds as possible.

"The school record for the event is 2.1 seconds. It has stood for three years. Today this record was broken. But this is not my story. How this record was broken is the important thing here, as it so often is in many an endeavor in this life.

"For three years Bobby Polacio, a 14½-year-old ninth grade Mexican boy, has trained and pointed and, I suspect, dreamed of breaking this record. It has been his consuming passion; it seemed his whole life depended upon owning this record.

"In his first of three attempts, Bobby climbed the rope in 2.1 seconds, tying the record. On the second try the watch stopped at 2.0 seconds flat, a record! But as he descended the rope and the entire class gathered around to check the watch, I knew I must ask Bobby a question. There was a slight doubt in my mind whether or not the board at the 15 foot height had been touched. If he missed, it was so very, very close—not more than a fraction of an inch—and only Bobby knew this answer.

"As he walked toward me, expressionless, I said, 'Bobby, did you touch?' If he had said, 'Yes,' the record he had

dreamed of since he was a skinny seventh-grader and had worked for almost daily would be his, and he knew I would trust his word.

"With the class already cheering him for his performance, the slim, brown-skinned boy shook his head negatively. And in this simple gesture, I witnessed a moment of greatness.

"Coaches do not cry. Only babies cry, they say. But as I reached out to pat this boy on the shoulder, there was a small drop of water in each eye. And it was with effort through a tight throat that I told the class: 'This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth.'

"I turned to Bobby and said, 'Bobby, I'm proud of you. You've just set a record many athletes never attain. Now, in your last try I want you to jump a few inches higher on the take-off. You're going to break this record.'

"After the other boys had finished their next turns, and Bobby came up to the rope for his try, a strange stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Polacio to a new record. He climbed the rope in 1.9 seconds! A school record, a city record, and perhaps close to a national record for a junior high school boy.

"When the bell rang and I walked away, now misty-eyed, from this group of boys, I was thinking: 'Bobby, little brown skin, with your clear, bright, dark eyes and your straight trim, little body—Bobby, at 14 you are a better man than I. Thank you for climbing so very, very high today.' " (Permission granted, *Boy's Life*.)

To my wonderful daughters-in-law, I would encourage you to teach this daughter and this new son to be truthful, to be honest. I would counsel you to have home evening right from this day forward, even though these small children cannot understand anything that is said. They will feel the atmosphere. They will understand, and as they grow up, someday they will bless your names for having taught them the gospel in your homes.

Now in conclusion, may I read "A Parable for Mothers."

"A young mother set her foot on the path of life. 'Is the way long?' she asked. And the Guide said, 'Yes, and the way is hard. And you will be old

before you reach the end of it. But the end will be better than the beginning.'

"But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way. And the sun shone on them, and life was good, and the young mother cried, 'Nothing will ever be lovelier than this!'

"Then came night, and storm; and the path was dark, and the children shook with fear and cold. But the mother drew close to them, and covered them with her mantle, and the children said, 'We are not afraid, Mother, for you are near; and no harm can come to us.'

"And the mother said, 'This is better than the brightness of day, for I have taught my children courage.'

"And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, 'A little patience, and we are there.'

"So the children climbed, and when they reached the top, they said, 'We could not have done this without you, Mother.'

"And that night the mother looked up at the stars, and said, 'This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage; today I gave them strength.'

"And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, 'Look up; lift your eyes to the light.'

"And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

"And that night the mother said, 'This is the best day of all, for I have shown my children God.'

"And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

"And the mother said, 'I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them.'

"And the children said, 'You will always walk with us, Mother!'

"And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, 'We cannot now see our mother, but she is with us still—she is a

Don't be fooled by the calendar. There are only as many days in the year as you make use of. One man gets only a week's value out of a year while another gets a full year's value out of a week.—Blair

living presence.” (Stepping Stones magazine, May 1946.)

May God bless all mothers everywhere. May you teach the gospel to your children. May wisdom garnish the love you have. I humbly pray in the name of Jesus Christ. Amen.

Youth's Obligation to Parents

Boyd K. Packer
Assistant to
the Council of the Twelve

I have appreciated, my brethren and sisters, the marvelous counsel given throughout this conference to parents with regard to their children. I wonder, would you object, would it be in order if I ignored you for the next few minutes and spoke directly to children about their obligation to their parents?

No age is quite so carefree, so restless, so potential as high school years. Notwithstanding the outward tumults and nonconformity, these are years of quiet inner growth. These are years of silent, restless maturing. And it is to our youth of high school years that I speak.

A few days ago I visited a large automobile dealership and looked at many new automobiles. One in particular caught my eye—a convertible sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it can be purchased for only \$7,100. How I would have enjoyed a car like that when I was in high school! It occurred to me that you may be interested in owning such a car.

Do you have an imagination? Imagine with me that I am your benefactor; I have decided to present to a typical teenager a car such as this, and you are the one who has been chosen. On the evening of the presentation, I see that you are not quite financially able to run such a car, so I generously include free gas, oil, maintenance, tires, anything your car will use; all of this, and the bills come to me.

How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

Your parents may be hesitant to let you use this car freely, so I will visit with them. I am sure they will be reluctant, but because of my position as one of the leaders of the Church, they will consent.

Let us imagine, then, that you have your car, everything to run it, freedom to use it.

Suppose that one evening you are invited to attend a church social. “There are just enough of you to ride in my station wagon,” your teacher says. “You may leave your car home.” When they come to take you to the party, you suddenly remember your new convertible parked at the curb with the top down. You hastily go back in the house and give the keys to your father, asking that he put it in the garage, for it looks as if it may rain. Your father, of course, obediently agrees. (It is interesting how obedient parents have become these days.)

Later you come home and notice your car is not at the curb. “Dear old dad,” you muse, “always willing to help out.” But as the station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

You rush into the house, find father, and ask that very urgent question.

“Oh, I loaned it to someone,” he responds.

Then imagine, seriously imagine, a conversation such as this.

“Well, who was it?”
“Oh, that boy who comes by here regularly.”

“What boy?”

“Oh, that . . . well, I have seen him pass here several times on his bicycle.”

“What is his name?”

“Well, I’m afraid I didn’t find out.”

“Where did he take the car?”

“That really wasn’t made clear.”

“When will he bring it back?”

“Well, there really wasn’t any agreement on that.”

Then suppose that your father should say to you, with some impatience, “Now you calm down. He rushed in here. He needed a car. You weren’t using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down.”

I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped loose in his thinking mechanism.

It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that—particularly one that belonged to you.

I am sure that you have anticipated the moral of this little illustration, you of high school age. It is in these years that dating begins—this custom of two sets of parents lending their teenagers to one another for the necessary and the important purpose of their finding their way into maturity and eventually into marriage. Perhaps for the first time you notice and you begin to resent the interest of your

parents in and their supervision of your activities.

Dating leads to marriage. Marriage is a sacred religious covenant and in its most exalted expression may be an eternal covenant. Whatever preparation relates to marriage, whether it be personal or social, concerns us as members of the Church.

Now, I speak very plainly to you, my young friends. If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

If you are mature enough to date, you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

No sensible father would lend your new convertible to anybody, to go anywhere, to do anything, to come back any time.

If you are old enough to date, you are old enough to see the very foolishness of parents who would lend their children on any such an arrangement. Don’t ask your parents to permit you, their most precious possession, to go out on such flimsy agreements.

Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced. There are some problems and some hazards with dating for which there is no such fortunate solution.

When you are old enough, you ought to start dating. It is good for young men and young women to learn to know and to appreciate one another. It is good for you to go to games and dances and picnics, to do all of the young things. We encourage our young people to date. We encourage you to set high standards of dating.

When are you old enough? Maturity may vary from individual to individual, but we are rather of the conviction that dating should not even begin until you are well into your teens. And then, ideal dating is on a group basis. None of this steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens.

Dating should not be premature. You should appreciate your parents if they see to that. Dating should not be without supervision, and you should appreciate parents who see to that.

Young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth. They assume that the requirements of the Church are interferences and aggravations which thwart the full expression of young manhood

and young womanhood.

How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and to happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way. How unfortunate to resent counsel and restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.

Be patient with your parents. They love you so deeply. They are emotionally involved with you, and they may become too vigorous as they set their guidelines for you to follow. But be patient. Remember, they are involved in a big do-it-yourself child-raising project, and this is their first time through. They have never raised a child just like you before.

Give them the right to misunderstand and to make a mistake or two. They have accorded you that right. Recognize their authority. Be grateful for their discipline. Such discipline may set you on the path to greatness.

An example of what a little discipline can do is found in the comment President McKay made at Merthyr Tydfil in 1963. "I was reminded," he said, "of a visit I made home when I was in college. Mother was sitting on my left, where she always sat at dinner, and I said, 'Mother, I have found that I am the only one of your children whom you have switched.' She said, 'Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children.'" (*Church News*, Sept. 7, 1963, p. 10.)

Be open with your parents. Communicate with them. Discuss with

them your problems. Have prayer with them before a dating event.

Stay in group activities. Don't pair off. Avoid steady dating. The right time to begin a courtship is when you have emerged from your teens.

Heed the counsels from your bishop, from your priesthood and auxiliary teachers, from your seminary teacher.

One further thought. When we talked about my giving you an automobile, that was make-believe. First, of course, at that price it had to be. But even if I could, while you are in high school, I wouldn't because I think too much of you. Your parents would be very wise to know what car ownership in high school contributes to school dropout, to broken hearts, and to broken lives.

We have a son who is driving now. We have talked about a car for him. (That means he has talked, and we have listened.) We have put this off by suggesting that if he has a car of his own he must earn it. If it looks as though he may, I suppose we will have to pray that he has some kind of depression or another. In the meantime we will try as parents to be very generous with the use of the family car. We will try to see that he is not handicapped.

Young people, "honour thy father and thy mother": which is the first commandment with a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

I bear witness that God lives. You are old enough now to be told that we, your parents, are children also, seeking to follow the authority and to relate to the discipline of Him. We love you, our youth. But more than this, we respect you. In the name of Jesus Christ. Amen.

Light: Symbol of God's Word

Alma Sonne

Assistant to
the Council of the Twelve

My brethren and sisters, we have heard much during this conference about the home and the family, and I am sure you all know that they are the units of civilization. A nation can rise no higher than its homes.

Bruce Barton, in one of his books entitled *On the Up and Up*, tells about a clergyman who had recently visited a parish where he had labored successfully for thirty years. The old church had crumbled, and the region round about had become a slum. The families he had known so well had been scattered to the suburbs, and the church, of course, was closed. "What is left," he moaned in self-pity, "to show for all my labor?" He could not understand that everything was left. Some of the people, their sons and daughters, were left. To them he had preached Sunday after Sunday. He had built up their faith, enriched their lives, and given them renewed incentives to live a righteous life.

There is nothing more important than people—our own neighbors and friends. They are precious in the sight of God. To reclaim them from waywardness and sin is our greatest obligation. God loves them, and amid the changes which come and go, they still are his treasures. I have concluded that he is more interested in them than in their possessions, like stocks and bonds, houses and lands. We cannot fight change for we are living in a changing world. Permanency has few guarantees. There are things, however, which do not change. Honor, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway. I suppose all people have a degree of light within them. Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. The word "light" appears many times in the scriptures, modern and ancient. When it does, it is symbolic of truth, for God's word is truth.

It was on the Master's lips many times as he spoke and conversed with people. I read from his Sermon on the Mount:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before



The Salt Lake Tabernacle is always well filled for each conference session.

men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.)

To Nicodemus, the Jewish ruler who came to Jesus at night, the Savior was a little more explicit. He said, "... this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

What happens when a light fades out—when a man, a woman, a family, or a nation departs from the standards by which they have arisen and succeeded? Then all things go to decay. They build their structures on sand. The winds of adversity blow. The storms come, and the structures tumble. Their hopes, their aspirations, and their innermost feelings and longings are shattered. Their house is left unto them desolate. It is the tragedy of an irresolute and misspent life.

Activity in the Church is the one best safeguard; it is essential to growth and development. Light does not penetrate the dark places without some effort and some solicitation. It requires the energy of individuals, personal contacts, patience, diligence, and the inspiration of devoted missionaries and teachers to spread the light and to place the gospel message in the hearts of people.

The gospel is a beacon light to guide humanity through the journey of life. It points the way. It inspires unselfish service. It fills the soul with love for others, and it is the pure, primitive faith preached by great men like Peter and Paul.

Jesus outlined the road to happiness, for his gospel in a way of life. It is the foundation upon which you and I must build our lives. There is no other safe and dependable road for us to follow, for "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

Those who have spoken today and in the past from the place where I now stand have testified to the divinity of Jesus Christ. His words are solemn declarations of truth, and his life is a shining light to all the world. That light will never fade away, for "heaven and earth shall pass away," said he, "but my words shall not pass away." (*Ibid.*, 24:35.)

It will survive the harsh, superficial, and bitter criticism of bigots and cynics. In all of his assertions, Jesus never minimized nor underrated the importance of his message to the world.

Many of you who are listening to me at this moment, and I refer to the Latter-day Saints, have introduced the gospel into your lives. You have tested it. You have lived by it. It has guided your footsteps and has kept you

mindful of your duty to God and your fellow men. Your convictions have deepened, and your understanding of the gospel has increased; you have recognized the priesthood as the life-giving power of the Church; you have read the literature of the Church, including the Book of Mormon; doubt and uncertainty have fled; doctrines and principles have been examined and compared with those taught in other churches. You know the purpose and meaning of mortal life. You have answered the questions which have perplexed humanity for centuries, namely: Whence did I come? Why am I here? and, What is my destiny? You are composed and satisfied.

The revival of faith and enthusiasm in the early Saints and followers of Jesus after the crucifixion and the resurrection is one of the marvels of history. They too had investigated and examined. They were convinced by what they had seen and by the promptings of the Holy Ghost that Jesus is the Christ, the promised Redeemer, that truth had been personified before them, and they recognized it. The proof was overwhelming. They could not conscientiously deny it.

May we be true to our convictions. May we be loyal to our standards. May we serve the Lord with a singleness of purpose and live righteously before him and all men, I pray in the name of Jesus Christ. Amen.

Read the Book of Mormon

William J. Critchlow, Jr.

Assistant to
the Council of the Twelve

President McKay, wherever you are, I love you. We all love you.

I have been reminded that we are short on time and long on speakers. I would be happy were all of my time given to Elder Hinckley, but maybe I should use a part of it. I'll pocket my prepared speech. Now I'll be prepared for conference next year.

Let me substitute for it a sermonette or two.

Sermonette No. 1: Would any of you who claim membership in The Church of Jesus Christ of Latter-day Saints, or who are assumed to be members, go to a food store on Sunday, buy food, take it home, put it on the table, and ask the Lord to bless it? End of Sermonette No. 1. The subject of that sermonette is "Remember the sabbath day and keep it holy."

Sermonette No. 2: Shame on the girl who would let a boy fondle her

body with his hands in that evil practice of petting. And shame on the boy who would take advantage of a girl in that abominable practice of petting. Petting leads to something worse. End of Sermonette No. 2. The subject: "Be clean, ye youth of Zion, and stay clean."

I still have time for a storiette. A storiette is a very brief story. Sometimes it is a long story greatly condensed. Mine is that kind.

Jesus told storiettes. We call them parables. A parable is a fictitious storiette. This one is true:

I have a practice of purchasing a Book of Mormon before I board a plane or train here in Salt Lake City—more often it is a plane. The book provides me with reading material and material also for someone else, since I purposely leave the book on the plane or train. By the way, the last two or three times I have boarded a plane, I couldn't find the stand at which the books are sold. Whichever priesthood quorum is assigned to provide the stand and books, I wish it would get back on the job.

Returning from Los Angeles one evening after a stake conference, I tied myself in a seat next to a window. I was tired. I dozed. A bit later, I suddenly came to life in a seizure of coughs. I discovered the irritant. A man had strapped himself in the seat beside me and was smoking the stinkiest cigaret I ever smoked, second-handedly. I was glad when the stewardess requested him and others to put out their cigarets. The plane, she said, was ready for take-off. But just as soon as we were up in the air, he lit up another, and he puffed the smoke in my direction; and when he had finished it, he lit another. He was near the butt of a third one when I, my dander up, decided to tell him off. I was practically fogged out. I turned to speak to him just as he stooped to take something from his briefcase on the floor. I waited. Straightening up he beat me to the punch—to the conversation, that is—and he said: "Have you ever read this book?" I looked at it in astonishment. What do you suppose it was? It was a Book of Mormon.

"May I see it?" I asked. He handed it to me, and I examined it and said to him:

"Yes sir, I have read this very book. Two weeks ago I purchased this identical book before boarding a plane in Salt Lake City, and I left it on the plane. I'm glad you found it and are reading it."

Well, you must know, from that moment on, all the way to Salt Lake City, the fragrance of his cigaret was fine; it didn't bother me at all, and I was sorry that I had to get off the plane in Salt Lake City. I wished I

could have gone on farther with him because we were having such a fine conversation about the Book of Mormon.

If this storiette has a subject, it would be "Read the Book of Mormon."

You here in this building have read it. There may be people listening in on the air who have not read it. I plead with you, read it. You may find it as interesting as did the man on the plane.

I read the Book of Mormon when I was a young man. I read it on the top of a mountain down in southern Utah where I was tending a theodolite in the service of the US Coast and Geodetic Survey. Finishing it, I felt I had a fair understanding of the gospel principles contained in it.

Once I sat with General Authorities of the Church and heard President Joseph Fielding Smith say, in substance, "Brethren, all of us have to read the Book of Mormon. We are asking the members of the Church to do it, so we brethren must do it, too."

"One of the brethren moaned, saying, 'Must we who have read it so many times take time out to read it again?'"

"Yes," replied President Smith, "we can't ask the members to do something we are not willing to do."

I turned to the brother sitting next to me and asked him how many times he had read the Book of Mormon. He answered, "Forty-five times."

"May I quote you?"

"Not until I go home and check."

The next day he told me I could quote him: "I have read the book fifty times." That brother is Milton R. Hunter. "I taught," he said, "the Book of Mormon in seminary and institute classes. That accounts for my reading it so many times."

How many times have you read it? Read it again. And this time read it *slowly*, so you can digest the spiritual calories you will find in it. Read it *personally*, putting yourself in the shoes of Lehi, who was told to take his family into the wilderness. What would you have done were you in his shoes? Put yourself in Nephi's shoes. He was instructed to go after the brass plates. What would you have done in his shoes? Yes, read it personally.

Read it *purposefully*, and let your purpose be to discover its spiritual calories and the gospel of Jesus Christ.

Read it for *pleasure*. Discover how it testifies of the Christ. Somebody said his name is mentioned 526 times therein. It testifies also of the Bible. Turn off the TV, turn off the radio, and read the Book of Mormon. You will enjoy it.

I bear you my witness: In the Book of Mormon you will find the gospel of Jesus Christ. You may discover, reading it, that The Church of Jesus Christ of Latter-day Saints is true.

I did. May you so find it, I humbly pray in the name of Jesus Christ. Amen.

A Principle With Promise

Gordon B. Hinckley
Of the Council of the Twelve

I seek the direction of the Holy Spirit, that the things I say may be in harmony with the inspirational things to which we have listened.

To the Galatian Saints Paul wrote these stirring words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

I thought I witnessed something of this bondage recently while riding in the lounge of a crowded plane with three other men.

As the jet began the fast climb to its assigned altitude, I noticed that the man across the table had his eyes fixed intently on the "No Smoking" sign. The instant it went off, he reached for his cigarettes. As he began smoking, the man next to me became nervous. He clenched and opened his fists, looked out the window, turned to look at the man across the table, and his face reddened. The air was a little bumpy. I thought he might have been frightened. I took a closer look. He was a man of good physique, well-dressed, immaculately groomed. He did not look the kind who would be frightened by a little bumpy air.

Then the fourth member of our quartet took a pack of cigarettes from his pocket. He offered me one, and I declined. He then offered my seat companion one, and he replied, "I'm trying to quit, and it's nearly killing me."

That started a conversation.

The first man to light up told how he had resolved to quit after hearing in January 1964 the report of the Surgeon General of the United States. He recounted a tale of agonizing days and sleepless nights and of a final surrender to a habit that had held him for many years. He placed his cigaret between his lips, inhaled long and deeply, then lowered his head as the smoke drifted slowly from his lips and nostrils. "I couldn't lick it," he said with an evident air of defeat.

The next smoker took up the conversation. "I almost quit. I'd been burning two packs a day. I thought I could taper off. I cut down to one cigaret after each cup of coffee. That was my formula. It lasted for a time,

but I found myself drinking too much coffee. Now I'm back to a pack a day."

He had the manner of an educated man. He held in his hands a business journal. He said that the report of the Surgeon General had frightened him also, but then he had read counteracting statements. Perhaps, he concluded, the relationship between cigaret smoking and cancer is only coincidental; the disease could just as likely come from the exhaust fumes we breathe. Then with an impulsive display of self-mastery, he crumpled his half-smoked cigaret into the ash tray, snapped shut the lid, and commented, "Just the same, I wish I could quit."

My seat companion then spoke: "I'm convinced there's some truth in what I've seen and read on the subject. We take the government's word for an awful lot these days, conclusions based on less convincing evidence than this. I don't believe you can deny the facts. There is a hazard in smoking. But I'm having a terrible fight. I never dreamed a habit could be so tough to break."

One of them looked at me. "What about you?" he asked.

I replied: "I've never used them."

"How lucky can you be?" was his response. Without wishing in any way to appear self-righteous, I thought the same thing—"How lucky can I be?" And I thought of a day long ago when as a boy I sat in this Tabernacle and heard President Heber J. Grant speak with moving conviction on the "Little White Slave," as he bore eloquent testimony of the Word of Wisdom as a divine law. I was greatly impressed that day, and that impression gave me resolution.

Who could question the bondage in which these men found themselves? Our conversation indicated that all three were educated, able men who made important decisions every day. But in a matter admittedly affecting their own lives and health, two already had conceded defeat, and the third was fighting a terrible battle, the victim of a habit that would not let him go.

One study indicates that among men who had stopped smoking, 37½ percent reported they were smoking again. And even among those who reported that they had gone for as long as 12 to 24 months, nearly 18 percent had relapsed into the old habit. (*Consumer Reports*, March 1964, pp. 112-113.)

Commenting on the January 1964 report of the Surgeon General, an editor concluded: "No longer can reasonable men argue whether smoking is or is not a major health hazard. It is. The remaining topic for consideration is what can be done about it." (*Ibid.*, p. 112.)

A veritable mountain of evidence has been produced by the Surgeon General's office, the Federal Trade Commission, the American Cancer So-

ciety, the American Medical Association, the National Tuberculosis Association, and many other groups and individuals. Responsible officers are concerned over the grim statistics indicating that somewhere between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of cigarettes, that your chances of death from lung cancer are 70 percent greater if you smoke cigarettes, that the hazards of other diseases are seriously increased.

It is an issue of serious magnitude when the American Cancer Society estimates that "one-pack-a-day smokers die five years earlier than non-smokers. . . . Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life five to seven hours." (*The Evidence is Clear*, p. 13.)

Much of this shocking statistical data has been repeated in Washington during the past two weeks where public hearings have been going forward on proposals to nullify to a degree the effect of cigaret advertising with health warnings.

Notwithstanding the flood of evidence, there has been determined and skillful opposition.

Well might this be expected. Involved in this problem are the 8 billion dollar a year tobacco industry, the 200 million a year spent with advertising media, the millions paid in taxes, much of it to the federal government. This creates the strange anomaly of a government that is doing little if anything to reduce the smoking of its citizens and thereby safeguard their health, even though its own official agencies have produced alarming evidence of the hazards inherent in the continued use of cigarettes.

Britain has been more forward. It has placed a governmental ban on cigaret advertising, as has Italy.

The American tobacco industry recently set up a new advertising code. But make no mistake about it, advertising continues, with as much as 10 million dollars being spent to launch a single new brand. Pleas are made that as long as the manufacture of a product is permitted, its advertising should be permitted. To which comes the rejoinder that in cases where serious hazards are clearly indicated, there is a responsibility also to indicate those hazards.

To the many able and devoted men and women across the nation who are concerned with this problem, it is not a religious issue. It is a health issue.

But with all that has been said, with all the statistics that have been accumulated, with a constant and painful parade of surgery cases through the nation's hospitals, the consumption of cigarettes increases. There was a de-

crease in 1964 for a time, but the trend again is upward. There is belief but there is no faith.

In contemplating all of this, one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words: ". . . tobacco . . . is not good for man, . . ." (D&C 89:8.)

He did not say that one would get lung cancer, develop heart or respiratory problems if he smoked. He did not produce mountainous statistics or recite case histories. He simply declared that ". . . tobacco . . . is not good for man, . . ."

That declaration was given as "a principle with promise." (V. 3.)

It was given as a warning and a forewarning, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, . . ." (V. 4.) How aptly descriptive these words are in light of what we today observe.

God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man"?

One cannot read the testimony without recognizing that true freedom lies in obedience to the counsels of God. It was said of old that ". . . the commandment is a lamp; and the law is light; . . ." (Prov. 6:23.)

The gospel is not a philosophy of repression, as so many regard it. It is a plan of freedom that gives discipline to appetite and direction to behavior. Its fruits are sweet and its rewards are liberal, as I am confident my friends on the plane would have been happy to have testified.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

". . . where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the name of Jesus Christ. Amen.

Monday Evening General Priesthood Session, April 5, 1965.

False Loyalty

Alvin R. Dyer
Assistant to
the Council of the Twelve

I am truly grateful, my brethren, to be in the presence of President David O. McKay and his Counselors this

night, and these, my brethren of the General Authorities, and you, my brethren of the priesthood; and I pray for an interest in your faith and prayers, prayers which I have earnestly made since receiving this assignment.

This marvelous testimony of the disparagements and the dissolutions that are being caused by the violations of God's laws as has been stated by President McKay presents the anticipation of a great tragedy among men. But perhaps the destruction of faith and honor in the lives of those who partake of any harmful indulgence will be even greater than the physical disabilities which it incurs. I believe that there is an honor in the priesthood of God which sustains man. As a fundamental reason for the restoration of the gospel of Jesus Christ in this the last dispensation, the Lord gave the following to the Prophet Joseph Smith: ". . . that every man might speak in the name of God the Lord, even the Savior of the world"; (D&C 1:20) and I believe that the highest concept of this is that he who holds the priesthood shall do so and shall speak in this manner for and in behalf of his family. This bears the mark of the most crucial phase of the gospel plan, for the extent of the family priesthood sealing among the children of God the Eternal Father vindicates the purpose of mortality.

The articles of righteous dominion revealed to Joseph Smith are essential principles of the priesthood as applied to self and are the influence to be exercised over others for the good of all. (See *ibid.*, 121:37-44.) In their highest sense they are characteristic of honor. Honor is the principle of power that must weigh in the balance all opposing principles of indulgence contrary to the will of God and the spirit of the priesthood. It was the honor or the power of God which Lucifer unrighteously sought in the preexistence. (See *ibid.*, 29:36.) We who hold the priesthood of God have within our grasp the highest aspects of honor. The straightforwardness of living is obtained in magnifying the priesthood principles. Here is the direct channel as proclaimed by the Lord leading to glory, honor, immortality, and eternal life.

For a man to obtain the priesthood with God-given rights, to exercise and magnify it in behalf of his family, he must be worthily ordained to it. But the proven stumbling block to this high privilege in our day and time are the dishonorable indulgences of things of a physical and moral nature. And because of the standards implied by abstaining from harmful indulgences, I have known many good men plagued with bad habits who absent themselves from priesthood activity. It affects a man's honor and becomes an obstruction which prevents him from respond-

ing to the priesthood which otherwise would be natural to him. The measure of honor we reach in life is dependent upon the caliber of that which we permit to become a part of ourselves, which affects our physical, emotional, and mental ways of life. Seeds sown in honor spring forth to become jewels of eternity, while seeds sown in dishonor for whatever purpose decay and die in the corrupted soil where they are sown.

God does not require of man the achievement of honor and nobility without having given him the inherent power to obtain it. As revealed to the Prophet Joseph Smith, the Lord has said to accomplish this that "... the power is in them, wherein they are agents unto themselves." (*Ibid.*, 58:28.) And as agents unto ourselves a man can therefore accomplish that which he wills to accomplish and needs not indulge in that which he does not will to indulge in. The complete restraining of harmful indulgences, both physical and moral, is a matter of personal honor. "Blessed is the man," says the Apostle James, "that endureth temptation: for when he is tried, he shall receive the crown of life. ..." (James 1:12.)

"He that overcometh," said the Master unto John, "shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.)

These are days of challenge to maintain individual honor and inner stability. Men and boys lose their honor for false reasons.

Not long ago in one of the large eastern cities of America, a young man in his middle teens was shot by a stray bullet in a gang war. As he fought for his life in a hospital, he told police authorities that he never really felt a part of the gang but that he had hung on because of his loyalty to two members of the gang that he had grown up with in his own neighborhood. He felt that if he were to drop out he would be untrue to them.

This incident tells the story of a false sense of loyalty that caused this young man to surrender the principles of decent living to participate in things against his own nature, even nullifying his chances for a good life and bringing disgrace upon his family and community. Had he with honor courageously faced up to his problem, following the tougher road of dropping out of the gang and revealing to the authorities the escapades of rape and murder and larceny that the gang, of which only a minority were the leaders, had perpetrated, many could have been rehabilitated and saved, and he himself would have lived to accomplish his boyhood dream to build ships. Instead, his life, as he died a few days later, was forfeited, and others of the mob have been sent to

prison, one to pay for his life.

When we weigh in the balance the difference between honor and loyalty, there comes a time when in order to achieve honor one must determine the value of that to which he will give his loyalty. If it calls for a surrender of honor then it is false. False loyalty will sometimes seem very real, and there is a strange code among young men that induces such a false loyalty, but they must calculate the end result.

Once in ancient Israel King Saul found displeasure with God for failing to obey, although he thought that he had kept the law by offering sacrifice. To him came the denunciation, "... to obey is better than sacrifice, ..." (1 Sam. 15:22.) This did not mean that sacrifice was not a good principle, but when exhibited by disobedience, it is false. Loyalty likewise is a good principle, but never if it means the surrender of honor.

Just how much cheating goes on in colleges and universities—it is estimated to be far more than most educational officials realize—is the subject of a nationwide study by Columbia University. "Of the students questioned in the 99-college survey, more than half have admitted to cheating." The national conscience is shocked by the cheating scandal at the US Air Force Academy in Colorado. But conclusions "Based on the Columbia University survey involving 5,422 students at 99 colleges and universities coast to coast" suggest:

"Some ways to reduce cheating are indicated in the survey, based on questionnaires returned by 5,422 college students, 626 deans and 502 student-body presidents. Conclusions include:

"Colleges with honor systems, the study finds, 'are less apt to have a high level of cheating than those with other arrangements for control.'" (Copyright article by U. S. News & World Report, February 8, 1965, p. 10.) Cheating and acts of dishonor are not confined to the classroom and wherever exhibited demonstrate abnormality.

When honor and integrity are sacrificed to gain some cheap and fanciful end, a change takes place within the inner structure of the individual.

Not all narcotics, which change conditions from normal to abnormal, from real to unreal, are found in pellets and powders, liquids, tipparillos, or in filtered white tubes of satisfaction.

In a true sense, any dishonorable, superficial, or insincere indulgence reacts upon the nervous system like a narcotic. And when unnatural or unearned pleasures are sought, there is a certain imbalance that takes place. The use of alcohol, heroin, tobacco, cocaine, tea, coffee, or other stimulants—and add to these dishonor, dis-

honesty, insincerity, the pollution of the mind with evil and immoral thoughts, and you get a wider meaning of what is meant by a narcotic—these are the "kicks" that can kick a young man, or anyone for that matter, right out of the realms of decency, honor, and a character of integrity.

In all of the indulgences, both immoral and physical, the first makes the second easier; to yield to temptation once makes it easier to yield again and again. But to resist and restrain sustains normalcy, making later decisions even more positive. I once stood on a street in Trondheim, Norway, looking up at a statue of a Viking who had been mounted atop a lofty pillar. And at the time there came to my mind a fable of the Norsemen I had heard as a boy which I recall went like this: "The blood of the conquered goes over into the veins of the conqueror."

Thus, my brethren, 132 years ago the Lord revealed unto the Prophet Joseph Smith words of wisdom concerning harmful indulgences which tear down the structure of the human body by the abnormalities which contribute to moral and spiritual delinquencies, calling for a surrender of dignity and honor. The Lord, in concluding this revelation, indicates its relationship to the whole gospel plan when he said to keep and do these things, that we may then walk in obedience to the commandments of God. (See D&C 89:18.) Herein I believe is the key of this revelation: to "find wisdom and great treasures of knowledge, even hidden treasures." (*Ibid.*, 89:19.)

To me the most important personal phase of the gospel and one that can realistically lead to the attainment of its many gifts is that part which reaches down into the very fiber of the personal self. Here is where the power is developed. It concerns the actuality of what a person really is and not what he professes to be. The real motivation of gospel law produces a character and nobility of soul that is devoid of any false and superficial veneer.

What I am suggesting here is that basically and inherently a man cannot be both evil and good; he cannot, as the Lord has said, serve two masters. Any attempt at double-mindedness can produce but one thing, and that is instability.

There are some, for vanity or other superficial reasons, who may seemingly offer a good gift, but only to deceive, and often as not this simulation is made to cover something ugly and sinful which lodges beneath the false veneer.

In the balance of the innermost thoughts and feelings lies the real person, to be evil or to be good. God recognizes no sense of good which is but a cloak of how the inner person really feels in opposition thereto.

And unto those who with dishonor surrender their cause to superficial and unearned pursuits that come from these harmful indulgences, the Prophet Moroni gives utterance to the teachings of his father Mormon:

"... a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; ..." (Moroni 7:11.)

"... a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing." (*Ibid.*, 7:6.)

"... if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God." (*Ibid.*, 7:8.)

"And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such." (*Ibid.*, 7:9.)

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil. ..." (*Ibid.*, 7:12.)

"... the devil ... persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (*Ibid.*, 7:17.)

It has been said, and wisely so, that the margin of difference between the causes that would confer the priesthood of God upon one but not upon another is only a hair's breadth. Basically men who are attracted to this Church are good men. We need to find that goodness. We must work at our business that every man may speak in the name of the Lord God in behalf of his own family and then that he may work with others. This calls for concerned individual and family analysis and projection within the framework of our priesthood program. It places particular stress upon the enterprise and action of the ward priesthood executive committee as they, under the direction of the bishopric, will give direction and assistance and counsel, working through the priesthood leaders and home teachers, to reach all, but especially at first the fathers, that they may be able to stand at the head of their own families in righteousness.

Disparagement should not exist as we strive with these many good men who are so close to the honor of taking their rightful place.

I remember one man that we had challenged to stop smoking cigarettes that he might be prepared to go to the house of the Lord where his wife might be sealed to him and their children to him. But he said to me, his bishop, "I like to smoke, the greatest enjoyment I get out of life is from smoking," and then he added, "I even set the alarm clock throughout the

night and awaken and sit on the edge of the bed at every alarm and smoke a cigaret." Now I never heard of a habit any worse than that.

And I asked, "Do you really mean that?"

He said, "Yes, I do."

Well, I called at his home a few evenings later at 10 p.m. This was the time he said he went to bed. He greeted me by saying, "Bishop, what are you doing here at this time of the night?"

"Well," said I, "I have come to see how you set the alarm clock."

He said, "I wouldn't want to do this with you here."

Well, I stayed deliberately until three o'clock in the morning, and I thought he was going to throw me out a number of times. I exhausted all of my understanding of these situations as I tried to keep him interested, but at three in the morning I said to him, "Now, brother, you have missed five alarms. Why don't you go the rest of the night without a cigaret?"

At that moment he felt a sense of honor and a dignity that he did not need to smoke. He looked at me with a peculiar smile that these men often get when they make a decision of this kind, and he said, "All right, I will." He never touched another cigaret.

I remember another man, who was a carpenter, who said that he couldn't quit. He smoked two packages a day, and he said, "My body requires nicotine, I have smoked so long." And two packages in that day before filters was a lot of nicotine. And he couldn't change, and he wouldn't accept the challenge to get ready to be ordained an elder.

But something very strange happened to him. He got hit on the head with a falling two-by-six as he worked on the roof framework of a house. His wife called me about the accident, and I rushed to the hospital. When he regained consciousness, he had lost his memory. He didn't know his wife; he didn't know me. He was that way for nearly six weeks. But the strange thing was that he didn't ask for a cigaret once. He forgot that he used tobacco. And on the day when he began to remember who he was and something of his experience, he asked for a cigaret, and the nurse said, "Well, I didn't know that you smoked."

He said, "Of course I do; please, may I have some cigarettes?"

"Well," she said, "you haven't had a cigaret for six weeks."

And then he remembered the things we had told him, that it was in his mind, that his body didn't require nicotine, and he said, "Well, if I haven't smoked for six weeks, I am not going to take up the habit now." And he never smoked again.

I remember still another brother, a

friend of mine, who had the habit of drinking. In many ways he was a wonderful man. He had the kindest heart, but he had this weakness which manifested itself every time he was under pressure or had some difficulty and couldn't seem to solve his problem. Then he would go off somewhere and drink into drunkenness. I have taken him home a number of times, but upon this occasion the police had got there first and had taken him to the county jail. So I had to go over there at the pleadings of his dear wife, arriving just about the time when they were taking the big coffee pot around to them to sober them and send them home. When they came to him he refused to take the coffee. He said it was against the Word of Wisdom.

Well, I finally got him out in the car, and with the help of his wife we took him home, got him upstairs, undressed and ready for bed. But he sat on the edge of the bed and wouldn't get in. It was nearly three in the morning. I had to get to work early in the morning, and I kept thinking, "Why doesn't he go to bed?" I said, "Why don't you get in bed now? Here you are; you are in your own home."

And finally after a short while he told me why he wouldn't go to bed. He said, "I haven't said my prayers yet." And I had the privilege of kneeling with this good man. I see the goodness that is in these men that we have to reach. There is not much difference between them and the most active. They are wonderful men, and they can be corrected from these habits.

Now I bear my testimony to you, my brethren, that the abstaining from harmful indulgences is a great commandment from the Lord. There are many who say that it is only by way of counsel, but I would say in response to that that in the early days of the Church a number of the brethren were excommunicated and reasons given in some instances were because they had not kept the Word of Wisdom. The implication that it is just something we can take or leave has never, I believe, been a part of its intent. It is the will of God and therefore a commandment. These indulgences are the things that frequently keep men from receiving the honor and the dignity of the priesthood. I bear my testimony to the effectiveness and reality of things that we can do to help them, and I do it in the name of Jesus Christ. Amen.

There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be done again.

—William Burleigh

The Death Instinct

Sterling W. Sill

Assistant to
the Council of the Twelve

My brethren, I appreciate very much this privilege of having a part with you in this great priesthood brotherhood under which we receive our commission to serve God.

Some time ago a friend of mine who lives on the farm was telling me that as his sons get old enough to share in the responsibility of farm work, he arranges for them to have a little land to till or some farm animals to raise. And, of course, they receive the compensation involved.

The Lord also has that kind of program. As his children become sufficiently mature, he invites them to have a part in that great enterprise that Jesus referred to as "my Father's business." That is the business of building character, integrity, Godliness, and eternal life into his children. God has said that it is his work and his glory "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And then by way of invitation to us he has said, "... If ye have desires to serve God ye are called to the work;" (D&C 4:3.) And we may have as large a part in us as we are able to qualify for in the very work in which God himself spends his entire time. Of course, we must also be prepared to accept our share of the responsibility.

We have been given the priesthood, which is the authority to act in the name of the Lord. But we ourselves must develop the leadership, which is the ability to act in the name of the Lord. And I suppose that one is not of great consequence without the other. That is, what good would come from a missionary having the authority to make converts if he did not also have the ability to make converts?

Our world itself is made up of opposites. There is a kind of north pole and south pole in every life. We live amid the contrasts of positive and negative, good and evil, uphill and downhill, heaven and hell. Jesus talked about the straight and narrow way that leads to life, but we must also be aware of the dangers of that broad road that leads toward death.

The Lord himself has said, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, ...

"And a curse if ye . . . turn aside out of the way which I command you this day, . . ." (Deut. 11:26-28.) And we determine the direction of our lives by which of the affinities, antagonisms, or inclinations we build into them. There is a natural duality in life which Plato called "the upper and the lower soul." Jesus referred to this antagonism as "the spirit and the flesh," but some time ago a psychologist said that each of us has within himself "a life instinct" and also "a death instinct."

The dictionary says that an "instinct" is a natural aptitude or tendency leading toward a goal. In introducing the Master, the Apostle John said, "In him was life; and the life was the light of men." (John 1:4.)

The greatest commodity in the universe is life. And Jesus announced his own mission by saying, "I came that ye might have life and have it more abundantly." (See *ibid.*, 10:10.) God has endowed every seed with a life germ by which it is able to reach upward toward better things. But the greatest gift of God is eternal life, and after endowing his children with his own potentialities, he implanted in them a kind of upward reach, a natural inclination or a tendency to strive by which the offspring of God may hope to become like the parent.

But the life instinct also has its opposite. All around us we see the results of that sinister attraction leading toward death which might be compared to the instinct that leads the moth toward the flame that will destroy it. It is an interesting fact that nature never wearies of imposing punishment. The unfortunate moth may burn off its wings, blister its body, and burn itself blind, but the flame goes on and on, unmolested, unhurt, unsympathetic, and even unaware of the terrible pain it has inflicted. No one really knows how severe the torments of the body may be. We know they can be sufficient to send one insane or to bring about his death. But the spirit is eternal; it can suffer, but it cannot die. There is no such thing as a cancellation of existence. The chief characteristic of eternal death is not oblivion but endless pain and regret. When one dies as to things pertaining to righteousness, then misery and despair take over the control of life; and of some who had passed the point of no return, the Lord said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." (Rev. 22:11.) And certainly those who allow their better impulses to die will be miserable forever, as there can be no happiness in wickedness.

The most feared experience of life is death. We instinctively cling to life with every ounce of our strength. In the

days of Job it was said, "... all that a man hath will he give for his life." (Job 2:4.) There isn't anything that we wouldn't do, there is no expense that we would not involve ourselves in to prolong life for a week or a month, even though we knew that that period would be filled with pain and unhappiness. But when John said, "There is a sin unto death: ..." (1 John 5:16) he was speaking of a more dreadful death than that of the body. And Paul describes this sin by saying, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) But this second death does not take place all at once. Spiritually we die a little bit at a time. Our enthusiasm dies, our faith dies, and our ambition dies.

No one ever gets off the straight and narrow way at right angles, and no sin is born fully grown. Every sin is a minor one to begin with. Percentage-wise, very few people will ever lose their blessings because they have become murderers or sons of perdition. As someone has pointed out, it isn't the giant redwoods that trip us up as we walk through the forest, it's the vines and the underbrush.

And one of the most damaging sins and one that gives greatest strength to our death instinct is the violation of that great revelation given 132 years ago called the Word of Wisdom. Some violators of this law tend to excuse themselves because it appears to be such a small thing. It seems like just a little disobedience, a little caffeine, a little nicotine, a little friendly indulgence in alcohol. Yet these are the springboards to disease, broken homes, immorality, disloyalty to God, physical death, and the death of many of our eternal interests.

In the February 26, 1965 issue of *Life* magazine, there is an appalling article about the toll being taken by the dope traffic in the United States. And among its most damning effects is the deadly addiction it forms and the good inclinations that are destroyed by its craving. Dope users often lie, steal, or kill to satisfy these appetites of death. But in some degree, these same results are characteristic of every sin. Every disobedience, every dishonesty, and every exercise of lust forms an evil addiction and strengthens the death instincts. No one ever needs a recording angel to look over his shoulder to take notes on his sins. Good or bad, everything that we do

is being recorded in our appetites, our nervous systems, our personalities, our minds, and our immortal spirits. Every cigaret, every crime, and every irreverence is indelibly written down in the person of its victim. A violator of the man-made laws may at least hope that his crime will not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury, and his own executioner.

A violation of civil law can put us in jail. A crime against our health may cause us to be locked up in some wearisome hospital of pain, but a sin against our eternal lives may give our death instincts sufficient power to cast us into the fires of hell. And unfortunately, from this verdict there is no appeal, for when we sentence ourselves to be dope addicts, alcoholics, moral weaklings, or unprofitable servants, what power can nullify the condemnation?

The Apostle Paul said, "... the wages of sin is death; ..." (Rom. 6:23.) Death is the irrevocable consequence of allowing this strange affinity for evil to establish itself in our lives. Sin can make good seem so unattractive that we turn our backs on righteousness and fight against God.

The other day a man who had witnessed the long agonizing cancerous death suffered by his father shot himself when the doctor told him that the symptoms indicated that he might suffer a similar fate. Suicide may solve his problem so far as this life is concerned, but what about eternity? If we so much dread the pitiful, lingering, unhappy death of the body, what would it be like to endure eternal death in one's own soul?

Of those who sin unto death the Lord has said, "... it had been better for them never to have been born; 'For they are vessels of wrath, doomed to suffer ... with the devil and his angels in eternity;'

"Concerning whom I have said there is no forgiveness in this world nor in the world to come—

"... they ... shall go away into the lake of fire and brimstone, with the devil and his angels—

"And [are] the only ones on whom the second death shall have any power." (D&C 76:32-34, 36-37.) And yet the most painful cancerous death that we can bring upon ourselves may be only a symbol of our eternal regret and suffering.

But on the other side of our possibility, what a thrilling opportunity we have to develop our life instincts. We live in the greatest age, under the most favorable conditions ever known in the world. The pathway to exaltation has been perfectly marked and

brilliantly lighted, and no one needs to get off the straight and narrow way except by his own choice. In the revelation the Lord said, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (*Ibid.*, 89:18-21.)

The body is the temple of the spirit, and both mutually react upon each other. John Locke said, "A sound mind in a sound body is a short but full description of a happy state in this world." When the mind and the body are operating properly and the tissues are crying for exercise, then there is joy and zest in living. To maintain its health and strength the body must work. Likewise, a healthy spirit must be constantly and vigorously employed in doing good. Lethargy is a part of the death instinct, whereas righteous zeal builds up the life instinct. Probably the greatest idea in the universe is God's promise that we "... might have life, and ... have it more abundantly." (John 10:10.) And our lives fail to the extent to which our life instincts lose their ascendancy by tolerating those little evils causing our addiction to sin.

The story has been told of an explorer walking through an arctic winter. Because he was tired and cold, he decided to sit down and rest. After a few minutes he began to feel better. The weariness and unpleasantness began to disappear. Because he was a little drowsy, he decided that a fifteen-minute nap would give him the help he needed. Then suddenly it occurred to him that he was freezing to death. In desperation he jumped to his feet and ran with all his might. He was running for his life, and soon the blood was churning through his veins, producing the natural heat that saved him from death.

Through our world of opposites, we are also running for our lives, and Jesus has indicated what the amount of our effort should be when he said, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand 'blameless before God at the last day.'" (D&C 4:2.)

May God help us to keep all of his commandments, that in its best meaning we may have life and have it more abundantly. This I pray in the name of Jesus Christ. Amen.

How Fortunate Can We Be?

President Marion D. Hanks
Of the First Council
of the Seventy

I suppose I could not possibly fail to tell you now what happened to me in Twin Falls some years ago in the home of the stake president's counselor, when two little girls engaged in conversation about the visitor to the stake conference the coming weekend. The smallest had been influenced by the full-time missionaries, who had impressed her greatly. She could hardly wait to grow up to be a missionary; she wanted to be an elder. Her older sister assured her that she couldn't possibly be an elder, that only men could be elders, and she said, "Oh, no, Daddy told me that Marion D. Hanks is coming to our conference, and she's an elder."

There are some things we live with gratefully, if sometimes patiently.

There is a poem which I believe was written for President McKay, though I am not sure the author knew he wrote it for him, and I would like to take this chance to quote it. It is short and impressive. Will you get the words—it says,

" 'Tis human fortune's happiest height to be

A spirit melodious, lucid, poised, and whole;

Second in order of felicity

To walk with such a soul." (Quoted in O. C. Tanner, *Christ's Ideals for Living*, p. v.)

I am sure I express your gratitude for the privilege of the walk with such a soul.

To me one of the most impressive sights in this world is the group at which I now look and what it represents. Interspersed among you men are many choice youngsters. I had a chance to shake hands with some a few minutes ago. And though I don't intend to talk only to them or especially to them in the few minutes I stand here, I would like to be able to feel that they understand what I am saying, and I am going to try to do that. If they do, I think the rest of us will.

Brother Hinkley gave us a wonderful sermon this afternoon. I'm hopeful that all will have a chance to read it. It revolved around an experience with mature, successful, effective, intelligent men in varying degrees of involvement or noninvolvement with tobacco. As he spoke the words of them, which he applied to himself, I applied them to myself; and you who are here were doing likewise. I feel sure: "How lucky can you be."

I thought of an experience that occurred on these grounds a few years ago when an internationally known nutritionist and research scientist, who had flown here from Stockholm for the express purpose of looking at us and getting something of our story, sat across the desk with a copy of the Doctrine and Covenants opened to section 89, of which and from which we have been speaking tonight. I had asked him a question, and I was very much interested in his answer. He had been a bit combative, or at least defensive along the route. I said to him, "Dr. Waerland, what would you think of a young man, 27 years of age, who wrote that document more than 120 years ago?"

He said, "I would say that he was 120 years ahead of his time." He then talked of some of the nutritional, affirmative aspects of the Word of Wisdom. He talked of the discoveries of science and of his own researches, and said that every suggestion of the Word of Wisdom was affirmative and valid.

I said again, "What would you think of a prophet who knew all that long ago, without any special preparation or training in the sense you have had it?"

And he said again, "I am not a religious man, and I know little of prophets, but whoever wrote that document was 120 years ahead of his time."

How fortunate can we be? Many of us are not acquainted with the facts, though many of us are, that in this world there are many choice forces seeking the same ends we are when we teach this great principle of health. One who represented an interesting viewpoint was Thomas A. Edison, thought by many to be the greatest creative genius this world has known. In his diary he wrote these words, and I would hope that every young Latter-day Saint who sometimes feels uneasy in the peculiarities or uniqueness of his own health viewpoints would remember them or have access to them. Edison is talking about ways of living and thinking and working. He says, "The useful man never leads the easy, sheltered, knockless, unshocked life. At 36 he ought to be prepared to deal with realities, and after about that period in his life, until he is 60, he should be able to handle them with a steadily increasing efficiency. Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea, and coffee), and if he has not eaten to excess, he very likely may continue to be achieving efficient up to his 80th birthday, and in exceptional cases until 90."

Now, I interpolated no words, all of those are his. He identifies narcotics specifically and interestingly as substances with which we as a Church

have been at odds since God spoke to a boy-prophet a long time ago.

I cannot forget an occasion when Dr. John A. Widtsoe, whom you will remember as a great scientist as well as a great Latter-day Saint leader, was one of a group of panelists at a university. Two others, also representing religious points of view, preceded him. One attempted to make an accommodation to work out an acceptable approach to moderation in drink. The next was a fine young minister of the gospel, and he with measured but very emphatic phrases objected to all that his predecessor had said, and added, "As a people, and particularly as a group of young leaders in my church, we believe alcohol to be a tool of the devil, and we are against it." Dr. Widtsoe stood and very quietly and graciously said, "We link arms with this choice young man and those who walk with him because his view I accept and believe to be our own." And then, he said, "Because I have a little time allotted and because my background happens to be chemistry and its research, let me talk to you of the nature of alcohol." I understood that he was linking arms with other good people of honest intent who were seeking to teach the truth about substances that are not good for the human body.

Now, the Lord has given us a great program of health, but not infrequently I expect some of us don't tell our young people and maybe fail to recall ourselves that this program is based on marvelous fundamental eternal principles. You will remember that in the Doctrine and Covenants in a great section received in 1832, a great revelation, the Lord says, "... the spirit and the body are the soul of man." (D&C 88:15.) A little later he revealed again the truth that the elements—that is, the elements that make up our body—and the spirit in us, when they are combined, permit us to have a fullness of joy. These are eternally important principles. They go hand in hand with the great truth that God lives, that he is the Father of the spirits of all mankind, that mortal life has a great meaning in the eternal journey man makes, and that one of the great purposes of mortal life is to take upon ourselves a mortal body (the elements), because in our eternal experience there will come a time of reunion of body and spirit. You see, young men, when we die, as surely we do, the body goes to the tomb. The spirit persists, it goes on, it lives. You will be you, and I will be I, each will be himself. Yes, there is a break in the eternal journey, but the break is only for the body. The spirit goes on, and then one day in God's wisdom and through his power the body will be reconstituted (in a way I do not know, and the detail is of no great consequence to me), resur-

rected, and the body and the spirit will recombine: "... the spirit and the body are the soul of man." (*Ibid.*, 88:15.) That's one big reason why it is very important that we understand the fundamental principles upon which this great program rests. It is vital that we do everything we can to preserve in honor and cleanliness and integrity this mortal body. It is part of our eternal soul.

I remember reading a statement by a great person who said that this is one of the paradoxes of modern Christianity. It makes the body a very useless, negative, evil thing, and yet teaches, theoretically at least, the reality of a resurrection in which this body is part of an eternal soul. There is no such difficulty in the philosophy God has permitted us to understand. The body is a nonevil component of the eternal soul. That's one big reason why we ought to be anxious to keep it clean, anxious to be interested to keep from it the substances that would harm it—and not alone it, but the rest of us. Have you ever heard these words of Goethe, the great German: "The whole purpose of the world seems to be to provide a physical basis for the growth of the spirit."

Now, in effect, and perhaps with some limitations of understanding, Goethe was talking about what Paul said. Paul said that this is a temple, this body in which the Spirit of God dwells (see 1 Cor. 3:16)—a spirit child of God. And Paul thus expressed his understanding that it is our obligation to keep it clean and pure and, so far as we are able, free from the intrusions of that which would harm it.

Now let me say, as I conclude, one other thing. This is a principle with a promise. For years, young and some older people have been coming to me asking me to define substances or list them which were not to be used. And I have tried to reply with the words of the Lord: This is a principle with a promise. (See D&C 89:3.) What is the principle? As I understand it, the principle is that everything that God has provided for us that is good we should use with thanksgiving, with judgment, with prudence, and not in excess. Everything that isn't good for us we should let alone. I understand that to be the heart of the principle. And the promise? The promise is that if we will obey the principle through obedience we will get better health, greater knowledge and wisdom, and wonderful spiritual blessings. There are so many examples of these great truths that I would like to tell you about, but let me mention one. As I walked to this building this very afternoon, I heard a man say to his companion (and I didn't recognize either, nor do I think they were part of the conference group, and I know nothing of the

genesis of the statement or its circumstances, but I report accurately what he said): "When he gets a few drinks in him, he is really ugly and mean."

I'm not sure anybody can improve upon that description of one who makes the mistake of getting involved in a substance that dulls his judgment, that inhibits his natural anxiety to control himself, that imposes upon his will.

God bless us to have the courage of conviction to live the principle and therefore inherit the promise, and to be courageous enough as we mingle with those who do not understand the principle, to appreciate their value and their worth, and share with them, as they will permit, the important reasons why we should be concerned to be obedient to this law of God, in the name of Jesus Christ. Amen.

The Two Great Commandments

President N. Eldon Tanner
Of the First Presidency

It's good to be here, my brethren, and to partake of the Spirit that has been here with us this evening and to hear the admonition which is good for all of us. All I wish to say on the Word of Wisdom this evening is to tell you an experience which I told you once before. When I was driving along and had two young men with me in my car, and a young man thumbed a ride with us, I asked the boys who were with me if we should take him with us, and they said yes. I picked him up, and after we had driven along a little way he said, "Do you mind if I smoke in your car?" I said, "No, not at all if you can give me any good reason why you should smoke." And he said, "I will go farther than that." (I was stake president at this time.) "If you can give me a good reason why you should smoke, I will smoke with you."

Well, these two young men looked at me and wondered. We drove on for some distance, about twenty minutes, I think, and I turned around and said, "Aren't you going to smoke?" And he said, "No." I said, "Why not?" And he said, "I can't think of a good reason why I should."

I would like that word to go to all of our young men, and when you can think of a good reason, and only when you can, then begin to smoke.

At the priesthood meeting in October, I reminded you that President Joseph Fielding Smith had said a year before that we should all read the Book of Mormon. I said that I had read it, and

I appealed to all under the sound of my voice to read the Book of Mormon before Christmas. I am happy to report that I received letters, telegrams, and people told me orally as they met me on the street, as they came into my office, and over the telephone, from some young boys in Montreal, Canada, to the General Authorities who said, "I read the Book of Mormon as you asked me to do, and I appreciated this challenge and have enjoyed reading the Book of Mormon."

Now I have two letters here that I should like to read to you: "Marg and I have accepted your challenge to reread the Book of Mormon and have extended it to include Steve. We have spent several pleasant evenings taking turns reading to each other and explaining passages to Steve. Though he is only eight he grasps the story very clearly. It gives him an opportunity to learn new words and meet new ideas that will be of value to him throughout his life. We are enjoying this rich experience and thank you for the challenge."

Another letter which I received:

"Dear President Tanner,

"I am the young boy, twelve years of age, you challenged to read the Book of Mormon after General Priesthood outside the temple grounds on the sidewalk by the drinking fountain.

"I want to thank you for the challenge. It was a great opportunity for me to work to accomplish the goal set by you, and it strengthened my testimony of the gospel a great deal.

"I would have written to you sooner, but I had some passages and some scriptures to memorize for my certificate of award.

"I know that the Book of Mormon is true, and it has helped me to become a better boy."

I might say that I received written replies from 261, and I am sure there were many more who did not take the time to write, and I didn't expect anyone to write.

Now this evening I had hoped to talk to you for a little while on the answer that Jesus gave to the lawyer who, tempting him, said,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:36-39.)

I won't have time to deal with that as it refers to "thy neighbour," other than I would like to say this: I should like you to include as your first neighbor the neighbor to whom you are most directly responsible, and that is

the neighbor who lives in your house with you, your wife and your children.

Brethren, I have had a number of women in my experience come to me because they were not loved in the home. That is just too bad. It is a condition that just cannot exist where we have the priesthood at the head of the home. Surely a man thinks as much of his wife as he does of someone else who comes into the home, and surely he is prepared to treat her with the same courtesy, the same consideration, as he would a stranger coming into the home. Yet I remember as a boy going to homes where that was not true. And I remember going into homes where it was true, and the difference in those homes was very noticeable.

Brethren, if I gave you any challenge tonight, it is to go home and, when you go into the house, express appreciation to that wife who is there, and let those children know that you love them, and don't be afraid to do it.

When I was in the mission field interviewing missionaries I thought it was a very important thing for them to have love in their hearts if they were going to preach the gospel and be representatives, ambassadors, of the Lord Jesus Christ, and I asked those missionaries every time if they loved the Lord, and they said yes. And I said, "How does he know?" And they said, "Well, we have told him."

The Lord said, "If you love me, you will keep my commandments." (See John 14:15.) That's the way he knows. Then I asked those boys, "How many of you love your mothers?" There wasn't an exception. I said, "How many times have you told your mother you love her?" And on many occasions the answer was, "I don't know when I told her or how many times I have told her," or, "I don't think I ever told my mother I love her."

Imagine, any young man, an elder, ordaining this Church, having never told his mother that he loved her. Do you know why he hasn't? Because his father didn't tell his wife that he loved her.

I felt like writing to the fathers of those boys every time, but each time I had that boy promise me that he would sit down and write a letter and say, "Mother, I love you," and tell her why he loved her. It is so important, brethren. Don't let another day go by without telling your wife you love her, how fortunate you are to have her, how much you think of her. And do what you can to make her believe it. Be the same with your children. "There is beauty all around when there's love at home." Be courteous. Be considerate. Be kind. I don't know of anything that is more important, and I think I am agreeing with the Lord when he says the same thing, "And the second is like unto it. Thou shalt

love thy neighbour as thyself," and surely the most important neighbor is the one who lives with you in your home.

Now, if we love the Lord God with all our hearts and with all our souls and with all our minds, as he said, we will keep his commandments. And we who hold the priesthood of God have a covenant from the Lord which we read in the Doctrine and Covenants, section 84, verses 33 to 40:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit," as Brother Hanks said, "unto the renewing of their bodies."

What an example we have before us tonight. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God."

"And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

"And this is according to the oath and covenant which belongeth to the priesthood."

I hope every stake president in this Church, when he interviews a young man who is to be advanced in the priesthood and ordained an elder, reads this covenant and explains it to him: "And this is according to the oath and covenant which belongeth to the priesthood."

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

Who cannot break? The Lord cannot break. That is the only thing I know the Lord cannot do, is break a covenant that he has made with his people; and when he says, "All that I have is thine," (see *ibid.*, 84:38) I would like to know, my brethren, what more we could ask for; and all we need to do is to keep the commandments and magnify our priesthood. Accept responsibility, brethren, and when you accept responsibility, carry out the responsibility that is placed upon you.

It has been a great strength to my testimony, to my appreciation of what this Church means and the strength it has as I have interviewed men to be set apart to preside over missions and over stakes, and those who have been chosen to be bishops. Since being in this office and interviewing men for any of these offices, I have never had an individual, regardless of his condition, but who has said, "If this is a call, I will go when you want me

to go, where you want me to go, and remain as long as you want me to stay."

Now, brethren, what a testimony! I am sure all of us would do the same thing, but as Brother Sill says, it isn't a big redwood tree that is going to trip us up; it's the underbrush in life. Any of us would accept the great call, but will we live every day, magnifying our priesthood and doing what the Lord wants us to do?

Now, I want to give you this thought, brethren, that we who hold the priesthood of God are members of the greatest brotherhood in the world. We are expected to love one another and not judge our brother. If anyone here tonight has ill feelings or aught against his brother, I urge, as the Savior has admonished, that we all forgive one another and show our love for him. No matter who you are, ill feelings or a desire to hinder or hurt your brother will canker your soul, keep you from enjoying the Spirit of the Lord as you could if you would love and forgive. Under no conditions should anyone holding the priesthood wish to harm or hurt his brother. We must keep that in mind.

Coming back to this thought that I expressed, if we love the Lord, we will keep his commandments, we will accept calls that come to us and magnify the priesthood and carry out the responsibility.

Now in closing I should like to read a letter that I received from a young doctor. This is dated January 26, 1965:

"It has been a little over a year since you set me apart to my calling on the priesthood committee. I have been so thrilled with the experiences of the past year and the tremendous blessings that this calling has brought into my life and that of my family, as well as my associates at the clinic, that I thought I would like to write you concerning two or three of these items."

"In your blessing to me, the promise was made that my practice would not suffer during my absences from it. During the past year, my calling took me away from the practice 84 days. An additional six days were spent attending the April and October conferences, all of which made a total of 90 days absence."

Listen, brethren: "As I mentioned to you before, my colleagues are very willing to support me or any of us in church responsibilities and were pleased to vicariously share the experiences and blessings I enjoyed. During our business meeting earlier this month, at which time we made an accounting of our past year's production, we were all surprisingly shocked to see that in spite of my absences, my gross production was the highest of all the partners. During last year, my admissions to the hospital also outnumbered each of the

other partners, and for that matter, all of the doctors in the community. During the year 1964, I had no deaths in my practice. Certainly the windows of heaven have been opened unto me and unto my associates in that we have never prospered better as a family or as a clinic than we have during the past year! It is a testimony to all of us of how the Lord blesses us for living the law of consecration in even a small way."

"Again, I am thrilled with this calling and the opportunity to serve the Lord and you brethren and appreciate very much this privilege."

Brethren, may we realize what a great privilege it is for us to hold the priesthood of God, which is the power of God to act in his name, and may we magnify our calling, that it may be possible for us to enjoy immortality and eternal life, I humbly pray in the name of Jesus Christ. Amen.

Tuesday Morning Session,
April 6, 1965.

The Way to Peace Revealed

Marion G. Romney
Of the Council of the Twelve

President McKay and Counselors, President Smith, the rest of the General Authorities, brothers and sisters and friends, I am embarrassed. Since my secretary gave the press and translators my notes, I have decided not to use them. Please accept my apologies, and don't blame her. Brother Evans, my co-worker, advised me on the way over here this morning that we have a much larger television and radio audience than I thought we would have. Therefore, on the 135th anniversary of the establishment of The Church of Jesus Christ of Latter-day Saints, I have decided to say a word or two about the message the Lord charged this his Church to declare, particularly with respect to present and future world conditions.

I make no apology for the scriptures I am going to read. Of them the Lord said: "What I . . . have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, . . ." (D&C 1:38.) In using these scriptures, I have no ill will toward the world—nothing but love and a hope that the world will listen to what the Almighty himself has said.

Fifteen months ago, in the *Deseret News*, was a column in which Sydney

*Joseph Smith and
Oliver Cowdery receive*

*the
Melchizedek
Priesthood*





Peter, James, & John,

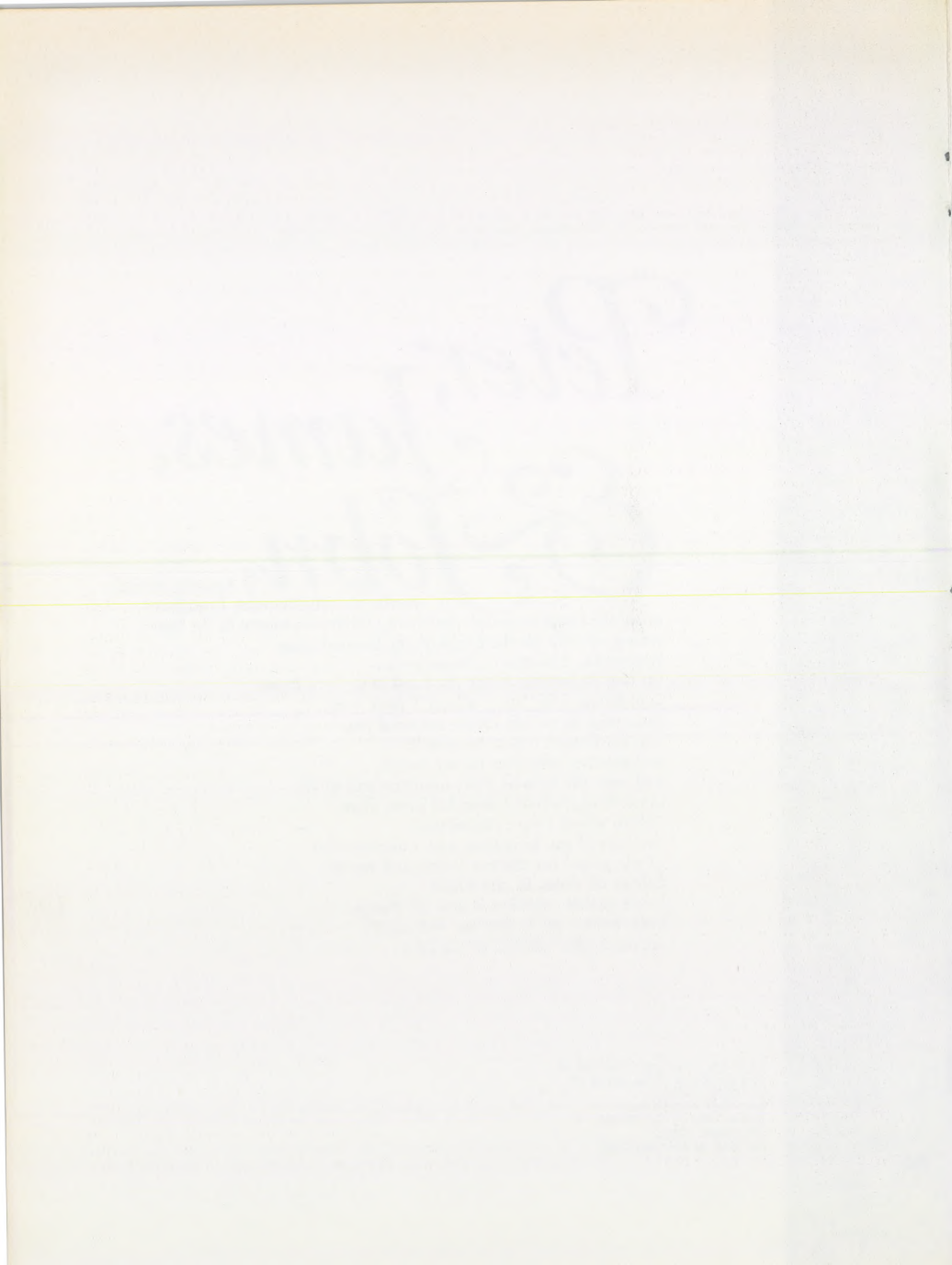
Apostles of old,
confer the Melchizedek Priesthood
upon the Prophet Joseph Smith and Oliver Cowdery in the late
spring of 1829 on the banks of the Susquehanna
River near Harmony, Pennsylvania.

Of this important event the Lord said: "... Peter,
and James, and John, whom I have sent
unto you, by whom I have ordained you
and confirmed you to be apostles,
and especial witnesses of my name,
and bear the keys of your ministry and of the
same things which I revealed unto them;

"Unto whom I have committed
the keys of my kingdom, and a dispensation
of the gospel for the last times; and for the
fulness of times, in the which

I will gather together in one all things,
both which are in heaven, and which
are on earth;" (D&C 27:12-13.)

From the "Mormon" Pavilion of
The Church of Jesus Christ of
Latter-day Saints,
New York World's Fair.
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Painting by Kenneth Riley



J. Harris referred to an entry in the log of Peary when he was trying to reach the North Pole.

"On this trip, he traveled a whole day [northward] . . . At night, when he checked his bearings . . . he found to his surprise that he was much further South than he had been in the morning.

"All day . . . he had been driving toward the North on an immense iceberg drawn southward by an ocean current.

"And sometimes," said the commentator, "it occurs to me that we are all standing on this iceberg, racing forward in one direction, while the very ground beneath us moves implacably in the other direction.

"With tremendous speed and power, we are moving toward discoveries and inventions that utterly dwarf Peary's conquest of the North Pole. In medicine, in technology, in food supply, in materials and techniques and processes, we have made more progress in the last fifty years than was made in the previous five hundred.

"Yet, at the same time, the ground we are standing on steadily seems to move backward, drawn not by ocean currents, but by social currents too vast and deep for us to comprehend, much less to control.

"As we check our bearings . . . at this point in history, we are more surprised and appalled than Peary to learn that we are 'farther South' than our fathers and grandfathers were.

"The first two-thirds of the 20th Century have witnessed a monumental regression from the hopes and aspirations of the 19th Century. For now, with all the new techniques at our disposal for mastering nature and controlling our own destinies, we appear further than ever from our goals." (Sydney J. Harris, *Deseret News*, January 7, 1964.)

From the October 13, 1964, issue of the same paper, I clipped the following from Walter Lippmann.

"Nobody knows," he says, "just why our affluent society is filled with so much anxiety, or just why crime is increasing so alarmingly among the young. . . . These [and other conditions which he cites] are all matters which can be mentioned, but which cannot be debated seriously, because the wisest men among us are still searching for, but have not found, the answers."

Now, like the rest of the world, informed Latter-day Saints are fully aware that our civilization is going forward backwards and that our affluent society is filled with much anxiety. But, unlike the rest of the world, we are not "still searching for . . . the answers." We know what they are. The Almighty himself has revealed them. He has made known the cause of the downward drift, and he has revealed the

one and only remedy therefor. We not only know these things; but, as already said, we are under a divine charge to declare them to the world.

And so, pursuant to this charge, we do declare that more than a century ago God our Eternal Father, knowing where the course of men was leading, opened the heavens and gave warning. He not only confirmed the drift; he pointed out the reason for it. He revealed also the remedy for it. He further predicted the awful consequences of a failure to follow that remedy. And finally, he gave assurance that righteousness, peace, and happiness will ultimately prevail among the inhabitants of the earth.

This, of course, is not the time or the place for an exhaustive review of what the Lord said on these vital issues. A few quotations will suffice, however, to indicate the nature of what he revealed.

First, as to the downward drift: On the night of September 21, 1823, an angel, who introduced himself as "a messenger sent from the presence of God," appeared at the bedside of Joseph Smith, Jun., and informed him ". . . of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. . . ." (Joseph Smith 2:33, 45.)

On Christmas day 1832 about thirty years before the Civil War broke out, the Lord said to the Prophet:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, . . .

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (D&C 87:1-2, 6.)

That the Lord's purpose in revealing these unhappy impending calamities was not to condemn but to save mankind is evidenced by the fact that with the warning he identified the cause and revealed the means by which the calamities may be turned aside.

As to their cause, he said, speaking of the inhabitants of the earth, ". . . they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walk-

eth in his own way, and after the image of his own God, whose image is in the likeness of the world, . . ." (*Ibid.*, 1:15-16.)

We are, then, going forward backwards, and our affluent society is filled with much anxiety because the inhabitants of the world ". . . seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, . . ." (*Ibid.* 1:16.) I ask you candidly, how could current attitudes of men and nations throughout the world be more accurately described?

To me the foregoing statements clearly reveal the fact that if men do not humble themselves and cease relying solely upon their own wisdom, if they do not turn and seek the Lord to establish his righteousness, they will implement the "decreed . . . end of all nations." (*Ibid.*, 87:6.)

As to the way to avoid the calamities, the Lord, in his preface to the publication of a compilation of some of the revelations which he gave during the restoration, said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this. . .

"... that man should not counsel his fellow man [that is, rely upon his own judgment], neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established [that from which the world had strayed];

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (*Ibid.*, 1:17-23.)

The commandments referred to in these scriptures, which were given to the Prophet Joseph Smith and which others were commanded to declare to the world, collectively embrace the pure and simple gospel of Jesus Christ, which gospel is the remedy to the problems of our times. Because it now is, and has always been, the only plan by which men can live in righteousness, peace, and happiness in the earth, the Lord has from the beginning repeatedly revealed it. He revealed it to Adam. Thereafter he revealed it to Enoch, to Noah, the Jaredites, Abraham, Moses, and the prophets, and to the Nephites. Jesus himself personally taught it in the Meridian of Time, both in the land of Jerusalem and in America. It con-

tains the ordinances from which the Lord said the inhabitants of the earth had strayed. It is the "everlasting covenant" which he said they had broken. It leads men to "seek the Lord to establish his righteousness." It is literally, as Paul says, "the power of God unto salvation." (Rom. 1:16.)

For the purpose of saving mankind in this world, and in the world to come, the Lord revealed it anew in this dispensation through the Prophet Joseph Smith, Jun. Through him also the Lord, 135 years ago today, re-established his Church, "... even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), commonly known as "the Mormon Church." This Church is the Lord's appointed custodian and legal administrator of the ordinances of his gospel.

If enough people will accept and live it, the troubles of the world will fade away as the hoarfrost before the burning rays of the rising sun. Our going forward backwards will be reversed, and the anxieties of our "affluent society" will diminish and cease.

And what if enough people do not accept the remedy? Well, in such event the inhabitants of the earth will suffer the consequences of their disobedience. I say this humbly but confidently because the Lord himself said to the Prophet Joseph Smith in March of 1829:

"... this generation shall have my word through you"; and

"Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (*Ibid.* 5:10, 5, 19-20.)

Our choice, then, is clear. Men, in the exercise of their God-given free agency, will make—in fact, they are now making day by day—the decision.

Such, in brief and inadequate outline, is the message which we, the members of The Church of Jesus Christ of Latter-day Saints, are under divine charge to declare to the world. For as the Lord told his prophets in dispensations past, so he told his modern Prophet, Joseph Smith, that the revelations which had been given to him were not for the sake of himself and his associates only, but were for the sake of the whole world. In the preface already referred to he said,

"... the voice of the Lord is unto the ends of the earth, ... unto all men, ...

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh"; (*Ibid.*, 1:11, 2, 34.)

As to who should make the declaration, the Lord was equally explicit. Speaking to the Prophet, he said, "... ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people." (*Ibid.*, 42:58.)

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Ibid.*, 1:4.)

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, ... " (*Ibid.*, 133:8.)

In conclusion, let me say that the message we declare includes the glorious assurance that in the end righteousness, peace, and happiness will come to the inhabitants of the earth. Whether after the destruction foreshadowed or as a result of repentance, men return to his ordinances, abide by his everlasting covenant, and "seek the Lord to establish his righteousness," remains to be seen.

The assurance of the glorious day of peace is frequently given in connection with references to the second advent of our Lord Jesus Christ. This one I have taken from the 45th section of the Doctrine and Covenants.

"... I have sent mine everlasting covenant unto the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, ... "And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. ...

"... and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; ...

"And at that day, ... shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth [the gospel of Jesus Christ], and have taken the Holy Spirit for their guide [and are directed by the Holy Ghost], and have not been deceived—verily I say unto you, they ... shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their

children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (*Ibid.*, 45:9-10, 39-40, 44, 56-59.)

God grant that we may heed the message and be prepared for that great day I pray in the name of Jesus Christ. Amen.

Modern Revelation

Franklin D. Richards

Assistant to
the Council of the Twelve

My dear brothers and sisters, I pray that the Spirit of the Lord will guide and direct me as I speak to you on this the 135th anniversary of the organization of the Church.

One of the most frequent questions asked members of the Church is, "What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?"

There are many important differences, but one of the most basic and significant is stated in our ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Many call us a peculiar people because we believe in modern revelation.

By way of explanation, in the year 1820 Joseph Smith, a boy of 14, living in the state of New York, was interested in joining a church but was unable to determine which church was right.

In his own words he said, "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. ...

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of god.'" (Joseph Smith 2:11-13.)

So in accordance with his determination to ask of God, one beautiful spring morning in 1820 he retired to a grove of trees on his father's farm and knelt in prayer.

As he was praying he saw a pillar of light exactly over his head, above the brightness of the sun, which descended gradually until it fell upon him. When the light rested upon him, he saw, standing above him in the air, two personages in the form of men, whose brightness and glory defied all description. One of them called Joseph Smith by name and said, "This is My Beloved Son. Hear Him." (*Ibid.*, 2:17.)

He could see them as clearly as we see one another. And he could see that his own body was created in the image and likeness of God. At that time the churches taught that God was only a spirit, that he had no body.

Yes, God does have a body, and he made us to be like him. I know this to be true: that God lives and that Jesus is our Savior and Redeemer.

In the grove of trees that day, Joseph Smith asked the Savior which of all the sects was right and which he should join.

He was told that he should join none of them, for they were all wrong, that they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof.

This was a most startling message as it was an indictment of all churches in existence at that time.

Joseph Smith's vision is probably the most outstanding in the history of God's relationship with man. With the exception of Stephen's vision as described in the seventh chapter of Acts, God the Father has remained in the background—the Jehovah of the Old Testament being the preexistent Spirit of Jesus Christ, the Son of God the Father.

With the opening of the Dispensation of the Fulness of Times, it was entirely appropriate that a fulness of the knowledge of God should be revealed to the Prophet. The importance of the dispensation was indicated by the Father introducing the Son to the Prophet Joseph. I bear you my witness that Joseph Smith is indeed one of the great prophets of all time.

It is difficult to appreciate the far-reaching effects of the Prophet's first vision—the first direct revelation in modern times. Consider for a moment what it did.

First, it clarified the conception of the Godhead. It made it clear that God does have a body, parts, and passions. He appeared to Joseph Smith as a glorified man. This being so, man is in form the same as God. The scriptures taught that man was created in the likeness and image of God, but it took this vision to restore the correct conception of God.

Second, it clarified the doctrine of the oneness of the Godhead. God the Father and his Son, Jesus Christ, appeared as two separate and distinct

Personages—as separate and distinct as any earthly father and son. This makes it clear that the oneness of the Godhead is a type of unity of mind and purpose.

Third, it proved that revelation from God to man had not ceased even though Christendom taught otherwise.

Thus this great vision restored to man the true concept of God, made known that there had been an apostasy from the doctrines of the Church of Christ, opened a new dispensation, and provided a new witness for God the Father and his Son Jesus Christ.

In contemplating the knowledge that came to man through Joseph Smith's first vision, one can more fully understand the meaning of the ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Especially note the words, "we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

In keeping with this belief and subsequent to the first vision, the Lord through his Prophet restored the priesthood—the authority to act in the name of God—and authorized and directed the reestablishment of his Church on the earth. Membership in the Church affords every person a chance to serve—and service brings forth true happiness and peace together with personal growth and development.

Through the prophets that have stood at the head of Christ's Church in this dispensation, the gospel in its fulness has been restored.

The Book of Mormon and other modern revelations have brought increased knowledge and understanding, answering many vital questions such as: "What is the purpose of life?" "Where did we come from?" "Why are we here?" "Where do we go after death?" "What is our relationship to God?" "How do we obtain happiness, peace, and progress eternally?"

The first vision of Joseph Smith clearly indicated the need of continuing revelation through a prophet. This need is likewise pressing today.

The confused and frustrated condition of mankind is indicated in an article which recently appeared in a leading newspaper entitled: *Nation at Crossroads of Advancement or Fall*.

"Our progress, our genius, our productivity will go down in history. But where do we go from here? We've taken to the worship of money and pleasure, twisted moral values to suit ourselves, and scoffed at integrity. We have behaved like great civilizations of the past when they've become pleasure-ridden—just before they crumbled.

"Where do we go? What are our new

goals? To some our goal is a simple one; we're rich, let's get richer. We hear of three cars to a family, instead of two; four-day work weeks and three days a week for amusement and idleness. It is questionable whether three cars will save a family from divorce, or from spiritual emptiness, or from boredom.

"Getting richer was yesterday's frontier. The new frontier is what logically follows the job of making a living. It is making a life. Finding new paths to family harmony, relatedness to God and fellow humans, inner ease instead of tensions. In other words—Peace."

Jesus was called the Prince of Peace, and at his coming the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) It was God's wish that everyone would share this great gift of peace and good will.

Peace and joy characterize his kingdom according to the Apostle Paul, who declared: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.)

Family harmony, the relief of inner tensions and genuine peace can be obtained by adhering to the principles of the gospel of Jesus Christ, and by following the counsel and direction of God's prophet.

Recently President McKay reemphasized the importance of the home and the role of parents in a program which is called, "Teaching and living the gospel in the home." This program provides for a weekly family night.

He said, "No other success can compensate for failure in the home," (The Improvement Era, June 1964, p. 445) but promised that in those homes that followed the program, "... love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father." (*Family Home Evening Manual*, preface.)

I call your attention again to the ninth article of faith wherein it states, "... we believe that [God] will yet reveal many great and important things pertaining to the Kingdom of God."

The Family Night program is an excellent example of this and an evidence of the need of continued revelation and a prophet to guide and direct us.

I testify in all solemnity that God has raised up a prophet today and that he is the head of The Church of Jesus Christ of Latter-day Saints, President David O. McKay.

I urge all members of the Church to follow the counsel of this prophet, and

to you who are not members of The Church of Jesus Christ of Latter-day Saints, but desire peace and relief from inner tensions, investigate the message that God has again spoken to men through a prophet. The Lord has restored the gospel of Jesus Christ in its fulness and reestablished his Church with the power to act in the name of God.

I bear witness that these things are true; you, too, may know that they are true by earnestly studying, praying, and attending the church services. We invite you to do so.

I leave this testimony with you in the name of Jesus Christ. Amen.

The Work of Elijah

Theodore M. Burton
Assistant to
the Council of the Twelve

A prophecy given in Malachi, chapter 4, verses 5 and 6, has long bothered Bible students. Since the Old Testament closes with these words, it would be well to understand what they mean. I quote:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Because of a misunderstanding of Luke 1:17, which states that the child later to be named John the Baptist would come in the spirit and power of Elias to turn the hearts of the fathers to the children, many persons have thought that John the Baptist who held the office of an Elias, or messenger, was the Elijah who was to return. This verse explains that John's work was a preparatory work to "make ready a people prepared for the Lord" and not the work of sealing or completion, which keys Elijah held. When John was bluntly asked the question, he said:

"... I am not the Christ.
"And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:20-21.)

This, of course, had to be true, for the prophecy stated that Elijah the Prophet should return before the second coming of the Lord, when Jesus was to come in great power, majesty, and glory as judge of all the earth. The mission of Elias held by John the Baptist comes first, and so just as John came before Elijah in the days of Jesus Christ, so John came before Eli-

jah in these latter days to restore the preparatory Aaronic Priesthood before the greater power in the priesthood was given.

Among Jewish people Elijah is still the expected guest at every passover, for whom a vacant seat is reserved at the table. Thus the tradition of Elijah's return before the coming of the Redeemer in power and glory has been kept alive in the land. There must, therefore, be some important work that this great prophet had to perform, some power that he possessed which had to be restored again to the children of men so that they might be gathered as the "children of God." At the close of his ministry we read that as Elijah talked to his successor Elisha:

"... behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Kings 2:11.)

Thus Elijah enjoyed the same glorious privilege that Enoch had of not tasting death but of being translated. According to prophecy both prophets had a special work to do which required this change in their mortal bodies.

It stretches credulity beyond the breaking point to assume that Joseph Smith the Prophet could have kept all these details in mind when the fulness of the gospel was restored. There is only one explanation which can fill all the requirements of the scripture, and this is that the events transpired just as he claimed they did. Following his great vision of the Father and the Son, an angel came to administer to Joseph and teach him what had to be done to restore the gospel again to the earth before the coming of the great and dreadful day for the wicked, but for the righteous, the glorious day of the Lord.

In the second great vision which Joseph Smith received, the Angel Moroni quoted the words of Malachi as they were originally written and should have been translated:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

After Joseph Smith received the priesthood and the power thereof, it was explained to him that the word "turn" could be better understood if the word "seal" were used. Thus the full meaning of the work of the priesthood becomes clear, that after Elijah shall plant in the hearts of the chil-

dren the promises made to the fathers, the children should be sealed to the fathers, otherwise the meaning of life would be misunderstood and the whole purpose of life on this earth would be utterly wasted when Christ should return again to claim his children.

First of all, then, we may ask a question. What were the promises made to the fathers which are so important to our understanding? The first father was Adam, and the Lord gave him a commandment to teach this promise freely unto his children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things; that which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

"And now, behold I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time." (Moses 6:59-62. Italics added.)

When Adam, hearing and understanding these words, made this covenant and was sealed accordingly to become alive both spiritually and physically, God said to him:

"... Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

"And thou art before the order of him who was without beginning of days or end of years, from all eternity to all eternity.

"Behold, thou art one in me, a son of God; and thus may all become my sons. Amen." (*Ibid.*, 6:66-68.)

Thus Adam was sealed a son of God by the priesthood, and this promise was taught among the fathers from that time forth as a glorious hope to men and women on the earth if they would listen and give heed to these promises.

It was this power of sealing which

was given as a key to Elijah by which he could seal the heavens that it did not rain on the wicked King Ahab and his unrighteous wife Jezebel nor on his whole kingdom for the space of three years and six months (Luke 4:25; James 5:1) until the power of God was felt in the land. Later through the use of this priesthood, Elijah loosed the rains, which came again to restore life to the parched land. It was this same sealing power which Jesus Christ promised Peter as he said:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

This sealing power of the priesthood he later gave to the Twelve Apostles as he said to them:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (*Ibid.*, 18:18.)

Thus, when, according to prophecy the Lord restored the sealing power of the priesthood to earth again, he informed Joseph that he would send:

"... Elijah, unto whom I have committed the keys of the power of turning [sealing] the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;" (D&C 27:9.)

Joseph Smith recorded how this came to pass on April 3, 1836, in the temple at Kirtland, Ohio, as he wrote:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Ibid.*, 110:13-16.)

The question is sometimes asked why the Prophet Joseph Smith forgot to include a baptismal font in the Kirtland Temple so that the work of salvation for the dead could be done. He did not forget or overlook this matter. The doctrine had not yet been fully revealed, and there was as yet no sealing power given. It is true that the Melchizedek Priesthood had been restored by Peter, James, and John and the gospel ordinances had been

revealed, but there was as yet no sealing power given. This came with Elijah's visit as he restored the sealing power of the priesthood to the earth.

I want to impress upon the members of the Church of Jesus Christ that the great key of the priesthood which was given by Elijah to Joseph was the authority to seal on earth and have that sealing become effective in the heavens. It was not the work for the dead which he restored, but the power to seal the living which made work for the dead possible. It must be understood that the power of Elijah is given to the living, not to the dead. It is the living which are to be sealed to one another according to family lines, father to mother and parents to children and children to parents. Only through the exercise of this great sealing power of the priesthood for the living do baptism for the dead and salvation for the dead become meaningful and possible.

When the living are sealed, they may act as proxies for those who are dead, for as Peter taught:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

It was for this purpose that Jesus Christ preached to the spirits in prison, that they might be converted and be willing to accept the sealings performed in their behalf by their living descendants. Unless the family of the righteous are thus sealed together from father to son and from mother to daughter back to Adam and from Adam to Christ and from Jesus Christ to God the Eternal Father, the purpose of earth life has been missed, and life itself has been a waste.

By the power of this priesthood restored by the Prophet Elijah, it is now

possible for a man to prove his love for his wife and family by living righteously enough to be worthy to take them with him into a temple of the Lord and have them sealed to him, not for this life alone, but by this great sealing power to have that union sealed in the heavens for all eternity. When the poet sang of a love which would last until the "stars grow old and the sun grows cold," he was not singing of a love that was only to last "until death do you part," but of a marriage that would last throughout the eternity of time, never withering, never dying, never growing old or commonplace.

By the same token, then, our hearts being turned to the promises made to the fathers, we are also turned to the fathers themselves. Should they languish in a spirit prison or be held back from spiritual growth because they were born at a time when this sealing power was not on the earth? As God is a just God and one who loves his children, a way has been prepared whereby those who are dead may be identified and then sealed together in a family relationship in the temples of the Lord by their descendants who love them enough to do this work for them.

We have assumed that this work was to be done merely as a gesture of grace on the part of the living for those of our ancestors who are dead. This is a misconception which comes from not understanding the full meaning of the gospel. The plan of salvation is the plan of saving the children of God in a family relationship. Indeed, we may call this a universal salvation because it applies to all men and women who will qualify themselves through repentance and desire to become the children of God. We cannot be saved without our progenitors. In spite of the faith of all the prophets as cited



Conference time is the season for seeing old friends and making new ones on Temple Square.

by Paul in the eleventh chapter of Hebrews, he concludes by saying:

"And these all, having obtained a good report through faith, received not the promise:

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40.)

We must be linked to them, and they to their fathers and mothers back to Father Adam and Mother Eve, and they to Jesus Christ, and he to God as his Only Begotten Son in the flesh. Thus to save our own selves and to complete our own salvation, we must have our hearts turned to our fathers, seek out their identities, and perform the work of salvation for them. We will be held accountable for their blood unless we do so.

So the work of Elijah was not confined to the living or to the dead. It was a universal mission both for the living and the dead whereby the way was opened for all who will to hearken and obey and so receive the glory reserved for those who love the Lord. As Jesus told John the Beloved:

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

So the knock is at the door. Any man who *really* loves his wife and his family will not rest until he can qualify himself by acceptance of the Lord Jesus Christ and by righteous living to take his wife and family with him into the temple of the Lord and there have them sealed to him forever under the sealing power of the priesthood, which was brought again to earth by the hand of the Prophet Elijah that our hearts may be filled with these great promises made to the fathers and that we may be sealed into the family of Jesus Christ and through him to be brought into the presence of God the Eternal Father.

I testify of the truth of these things in the name of Jesus Christ. Amen.

Family Unity through a Father's Blessing

Eldred G. Smith
Patriarch to the Church

We have heard much concerning family unity in the home during this conference. Truly this is a family church.

I, too, am concerned at the far too many divorces and temple cancellations and signs of disunity among members of the Church. The gospel

should be the greatest means of uniting the family.

I can't understand how anyone who has been married in the temple and understands the meaning of celestial marriage, which is for time and all eternity, can get himself in such a condition as even to consider divorce.

I am pleased with the increasing reports of success in missionary work as a result of teaching families. The fundamental purpose for which this earth was created was to establish individual families forever. The family is the only organization which is eternal.

In the beginning God said, "It is not good for man to be alone." (See Gen. 2:18.)

One of the fundamental purposes of this life is to have experiences whereby we may learn to be perfect. Man is not perfect without the woman, nor is the woman perfect without the man.

The Lord said unto Adam and Eve, as he drove them from the Garden of Eden, that they might learn obedience by their own experience.

He said "they," not the singular pronoun but the plural. We are given many varied experiences in this life to prepare us to live together forever. These experiences should bring an ever increasing love for each other. This includes learning to be patient with each other, to develop increasing tolerance, consideration, and kindness. Love is eternal and knows no bounds and has no measurable limits.

Priesthood and motherhood go hand in hand. Neither is complete without the other. Both are eternal. A perfect family requires the proper fulfillment of both. This life is to help us fulfill these two responsibilities, that we may exercise them through eternity.

Priesthood is patriarchal, which means "of the father." A married man is the patriarch of his home and is responsible to bless members of his family. The exercising of this privilege could be a means of preventing many broken homes. We think of a priesthood holder as one who should bless or christen his children, baptize and confirm them, and perform the other ordinances of the gospel in behalf of members of his family. We forget that it is not required to have some other ordinance such as christening and confirming attached thereto to enable the father to bless members of his family. His responsibility is not only to bless his children, but his wife is an important member of his family too. Yes, we think of blessing the wife when she is sick, but if the relationship between husband and wife becomes a bit strained, wouldn't it be a good thing for the husband to give his wife a blessing for the purpose of increasing the unity and love for each other?

I remember an experience I had when a good sister who wanted a spe-

cial blessing came to my office. When I asked her why she wanted a special blessing, she refused to tell me. I learned from her that her husband was a member of the Church and held the Melchizedek Priesthood, so I spent considerable time trying to teach her the principle of priesthood order, where the father in the home should bless the members of the family, and concluded a long discussion of teaching her this principle, by having her go home to get her blessing from her husband instead of from me.

Sometime later she returned to my office, refreshed my memory of this experience, and said she left my office very resentful. Here I thought I had done a good job in teaching her this principle of priesthood order, so I had to ask more questions to find out what had happened.

She said the reason she refused to tell me why she wanted a blessing was that she wanted the blessing because there wasn't the proper relationship between her and her husband, and then I had sent her home to get a blessing from her husband. So naturally she was a little bit resentful.

Then she added, "That was one of the finest things that ever happened." She said she went home, she prayed about it, she thought about it, and then finally she mustered enough courage to ask her husband for the blessing. Of course it shocked him, but she was patient; she let him think it over a bit, ponder about it, and pray about it; and finally he gave her a blessing. Then she added, "There has never been such a fine relationship in our home in all our lives as we have had since he gave me that blessing."

Naturally I could see what had happened. This is a two-way street. First she had to clean her side of the slate and humble herself. Then she asked him for the blessing, and he had to humble himself and clean his side of the slate. Then he sealed the blessing upon her which they had fulfilled by living the law upon which the blessing was predicated. This is priesthood order.

Brethren, magnify your priesthood. Bless your family, your children and your wife. When we follow the order which the Lord has laid out for us, we cannot fail. I believe this practice would save many teetering marriages and increase the unity in many homes.

It is usually the wife who is trying to save the marriage. This is a two-way street. It requires the efforts of both.

Too many couples are living lives of "quiet desperation." I don't know who that term first, but it is so expressive. Some go through life just tolerating each other rather than correcting the trouble. Do something about it. Exercise the priesthood which is in your home.

First, each must have a desire to get along with each other. Each must be willing to do something to make amends. Each must be willing to forgive and forget. Wipe the slate clean of all unpleasant memories.

Ask the Lord for help. Ask him to bless your efforts with success. Ask together, as well as separately in individual prayers. Kneel together and pray vocally together.

When you are married you must learn to do all things together. You are no longer single individuals.

The joy and happiness that comes from sharing this life together, living the gospel in its fullness, is worth all the effort you put into it, and it will be rewarding in this life and through all eternity.

May we all strive to this end in my prayer in the name of Jesus Christ. Amen.

Missionary Experiences

LeGrand Richards
Of the Council of the Twelve

My brothers and sisters, in your presence this morning I would like to express my gratitude to my Heavenly Father for my membership in his Church, and for what it means to me and my family, and for the pattern of life that it gives us to live by, and for the thousands of faithful Latter-day Saints who are such wonderful friends everywhere I go in the Church. This is the greatest brotherhood in all the world.

Many of you know that I have spent many years in missionary service, and I thank the Lord for this great arm of his Church. As we heard here today in the statistics that were given, there are over 16,000 at the present time engaged in this missionary work, one of the most unselfish contributions for the blessing of humanity that this world has ever known. And as we labor among the people and see what the gospel does for them, that is when we really realize what a marvelous thing this work is.

I would like to make reference today to a few of my experiences. When I was president of a mission, a brother was on his way home from doing his branch teaching, and he saw my light burning, and he belled on, and said, "President Richards, I was just wondering, as I was going home, when I saw your light, if you would be interested in knowing what I was thinking." And I told him I certainly would. So he came in. He said, "I was thinking

of who I was, and what I was when the Mormon elders came to my home, and who I am today and what I am, and I just can't believe that I am the same man." He said, "I have changed so much. I don't think the same thoughts. I don't have the same habits. I don't have the same ideals to live by. I have completely changed." Isn't that what the Apostle Paul meant when he said that we are buried with Christ in baptism and that as he arose to the glory of his Father that we should come forth and walk in a newness of life, knowing this first, that our old man of sin is buried with him? (See Rom. 6:4.)

You can go all over this Church and apply that to all who have come in in faith and have entered into the waters of baptism and have taken upon them the name of Christ our Lord. According to the statistics here today we had nearly 100,000 converts during the last year, people who have left the teachings of their youth and joined this Church because they found something in it that they did not already possess in their own churches.

During the year we converted a very prominent minister who has held religious revivals all over the United States and has known many, many ministers. I visited with him, and this is what convinced him: He realized how this world was divided upon spiritual matters. If you just stop to think for a moment of all the hundreds of so-called Christian churches in the world, they have all come into existence because they couldn't agree in their interpretation of the Bible. If we had all the Bibles in the world, that wouldn't unite Christianity. It comes back to what was mentioned here a few moments ago by Brother Franklin D. Richards, that one of the fundamentals of this Church is modern revelation, and that is what convinced this minister that I have been talking about.

He has now been going around renewing friendships with many of the ministers he has known and making appointments for one of our brethren to meet with them and talk with them, and they are beginning to recognize that the great loss in this Christian world today is the lack of modern revelation—lack of something authoritative that we can turn to that tells us what is right and what is wrong. How could we hope with some hundreds of these different churches that they can ever get together and reconcile their differences, and even if they did that, where would they get their authority to bind the heavens to which reference has been made here today?

And so we come back to the story that has been told us during this conference of a search for truth on the part of the Prophet Joseph Smith and its importance in our lives.

Speaking of this fundamental requirement, all of the mistakes in doctrine could have been avoided if the Lord had just had living prophets for the world, and that is what has brought us to what we are today. If all of the Bibles in this world had been destroyed, we would still be preaching what we are preaching. We didn't get our Church by a study of the Bible; we got it through the revelations of God the Eternal Father and the sending to this earth of heavenly messengers that have brought back the power to officiate in the name of the Lord and have given us a clear, comprehensive understanding of the truths of the gospel.

When I was in Holland on a mission, I was invited at one time to talk to a group of businessmen—a Bible class. We met in the home of a prominent furniture dealer. They gave me an hour and a half and a subject to discuss. At the close of the hour and a half I don't think there had been one question asked. I laid my Bible on the table and folded my arms and waited for a comment. The first comment came from a daughter of the man of the house. She was the only woman in the room at that time with about twenty businessmen, each with his Bible. She said, "Father, I just can't understand it. I have never attended one of these Bible classes in my life that you haven't had the last word to say on everything, and tonight you haven't said a word."

He shook his head and said, "There isn't anything to say. This man has been teaching us things we have never heard of, and he has been teaching them to us out of our own Bibles." Now, that's why we have to have modern revelation. No one but God the Eternal Father could give us the truth.

You will remember the promise we read in the Book of Mormon how the Lord promised Joseph, who was sold into Egypt, that he would raise up a prophet from his loins in the latter days by the name of Joseph, whose father's name would be Joseph. He would bring forth his word. He not only would bring forth his word, but would also bring men to conviction of his word that had already gone forth among them. (See 2 Nephi 3:7-15.) And that is what our message is as missionaries to the world: it is to teach them the truths that have been revealed through the restoration of the gospel, through the promised prophet.

I would like to refer to another experience I had a few years ago. Two of the large churches of the western part of the United States were holding a convention here in Salt Lake City. The leader wrote a letter to President McKay and asked if he would send one of the General Authorities to at-

tend that convention and to talk for two hours in the morning session and tell them the story of Mormonism and to remain as their guest for lunch and then to remain for an hour and a half in the afternoon and let them ask questions.

President McKay gave me the assignment, and of course I was happy because I have always told the missionaries that you never need to worry about arguing as long as you learn how to tell our story and you keep the lead, for you are telling people things they have never heard of. They pushed their luncheon back a half an hour and gave me two hours and a half. I said, "Do you want it just the way we believe it, how we got this Church and what we believe?" And the leader said, "That's what we want." Of course, there isn't time to tell you very much about that, but I talked for two hours and a half to them, and when I went to leave, the man in charge said, "Mr. Richards, this has been one of the most interesting experiences of my entire life."

All those leaders, ministers, church executives of these western states only asked me one question, and I think you might be interested in what that question was. The leader said, "Now, Mr. Richards, you have told us that you believe that God is a personal God." I said, "That's right, that's the very foundation of our religion: whom we worship."

Now, brothers and sisters, we have nothing to fear; we have everything to give. The heavens have been opened, and the Lord has revealed his truth.

By the way, this minister I just told you about that believes in modern revelation has another minister ready for baptism who gives a radio address every day in one of our largest cities, and the only thing that is holding him back is that he doesn't know what he is going to do for a living when he joins the Church. But he has already confessed that he believes that Joseph Smith was a Prophet of God.

Sometime back, we converted a minister who had been a minister for thirty years. I heard a letter read that he wrote in which he said he had always believed that he had as much authority as any man to administer the ordinances of the gospel until he met the Mormon missionaries. "Now," he said, "I have come to believe that I must accept baptism at their hands," and after he was baptized, he told me this himself as he sat in my office. He said, "I accepted Joseph Smith as a Prophet of God. I didn't feel that I could say I knew he was a Prophet, but I believed he was a Prophet. But," he said, "when the elders of Israel laid their hands upon my head and conferred upon me the Aaronic Priesthood, I felt a thrill go through my being from

the crown of my head to the soles of my feet such as I had never felt in my life, and I knew that no man could do that for me, that such feelings had to come from the Lord."

When he sat in my office, he said this, "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now they won't listen to me. I am an apostate from their church." But his conversion was so genuine that he gave up his ministry and took a menial job in order that he might become a member of the Church of Jesus Christ and worship God the Eternal Father according to the new conversion and conviction that the Lord had planted in his heart.

He pointed to this temple here on this temple block and said, "I can't wait to get in there with my wife." That was one of the principles that appealed to him. How could any true Christian who lives the principles of righteousness and treats his wife and his children as he should—how could he ever look forward to an eternity without the companionship of his wife and his children? And yet because of lack of divine inspiration and modern revelation, the scriptures have been so misunderstood that there isn't another one of the reputable churches of this world, according to my investigation, that believes that the marriage covenant and the family unit will project itself beyond the grave.

We have had some wonderful talks on this subject in this conference. President Joseph Fielding Smith gave us a wonderful doctrinal talk in the first meeting on this subject. But people have been misled, and what is there now to induce them to live the kind of lives they ought to live. We have to have a foundation upon which to build. I like the story they tell about when they built this great temple here on this temple block, and they tell us that the footings are sixteen feet wide, and at one time President Brigham Young came along and saw them throwing in some chipped granite. He made them take it out and put in these great granite blocks with this explanation: "We are building this temple to stand through the millennium."

Is there any man in Israel or any man who truly loves his family who doesn't want to build his home to stand through the millennium? Can you imagine living forever and forever without the companionship of your wife and your children? I would just as soon believe that death is a complete annihilation of both body and spirit as to think that the ties that are so sacred here could not be projected into

the eternal world.

And that is what the Lord has promised us through modern revelation. We don't have to depend upon man's interpretation of the Bible. We have the word of the Lord himself to his Prophet of this dispensation, telling us what we must do to have our wives and our children throughout the countless ages of eternity. No wonder the Christian world, who know nothing about the three degrees of glory that President Brown spoke about, don't know how to plan. There never was a time that the Lord gave this revelation as completely, as far as we know, until that revelation was given to the Prophet Joseph Smith.

Paul was caught up into the third heaven and the paradise of God, and he saw things he was not permitted to write. (See 2 Cor. 12:2-4.) He must have seen something pretty wonderful by the time he passed the first and the second heaven and the paradise of God into the third heaven, but he did say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

I thank the Lord that we have the truth. I like the statement made by Anderson M. Baten to his wife Beulah, in which he said:

"I wed thee forever, not for now, Not for the sham of earth's brief years. I wed thee for the life beyond the tears, Beyond the heartache and clouded brow.

Love knows no grave, and it shall guide us, dear, When life's spent candles flutter, and burn low."

One other thought along that line. I preached a sermon on this subject in the mission field, and I quoted from all the major churches from their official statements to the effect that not one of them believed in the eternal duration of the marriage covenant and the family unit. At the close of the meeting I stood at the door to greet the people, and a man came up and introduced himself as a Baptist minister, and I said, "Did I misquote you?" "No," he said, "Mr. Richards, but it's just as you say, we don't believe all the things our churches teach."

I said, "You don't believe them either. Why don't you go back and teach your people the truth. They will take it from you, and they are not ready to take it from the Mormon elders yet."

He said, "I'll see you again." That is all I could get out of him that day.

The next time I went there, my coming was announced because I was the mission president. As I walked up to that little church, there stood that minister. As we shook hands, I said, "I would certainly be interested to

know what you thought of my last sermon."

He said, "Mr. Richards, I have been thinking about it ever since, and I believe every word you said, but I would have liked to hear the rest of it."

Brothers and sisters, I thank God that we have the voice of living prophets to show us the way and that we don't have to depend on the written word only. Wasn't that what Jesus meant when he stood overlooking Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

"Behold, your house is left unto you desolate.

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

So we invite all men everywhere to be willing to listen to the living prophets that God has raised up in this dispensation so that they can be taught correct principles and not be tossed to and fro with every wind of doctrine, as we read in the scriptures (see Eph. 4:14); and may God help us as a people so to live that we may be worthy of the blessings he has in store for us and be a light unto the world, I pray and ask God to bless you all in the name of Jesus Christ. Amen.

Tuesday Afternoon Session, April 6, 1965

Not Commanded in All Things

Ezra Taft Benson
Of the Council of the Twelve

In 1831 the Lord said this to his Church:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:26-29.)

The purposes of the Lord—the great objectives—continue the same: the salvation and exaltation of his children.

Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded "in all things." This attitude prepares men for godhood.

The overall objective to be accomplished in missionary work, temple work, providing for the needy, and bringing up our children in righteousness has always been the same; only our methods to accomplish these objectives have varied. Any faithful member in this dispensation, no matter when he lived, could have found righteous methods to have carried out these objectives without having to wait for the latest, specific church-wide program.

Sometimes the Lord hopefully wants on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either suffer the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward.

Often, because of circumstances, the Lord, through revelation to his prophets or through inspired programs designed by faithful members which later become adopted on a church-wide basis, will give to all the membership a righteous means to help accomplish the objective; for instance, any member of the Church a century ago who studied church doctrine would have known that he had the prime responsibility to see that his children had spiritualized family recreation and were taught in the home lessons in character building and gospel principles. But some did not do it.

Then, in 1915 President Joseph F. Smith introduced, church-wide, the "weekly home evening program" with promised blessings to all who faithfully adopted it. Many refused and lost the promised blessings. (At the October conference, 1947, I referred to that promise in a talk on the Family Home Evening.) Today we have the home evening manual and other helps. Yet some still refuse to bring up their children in righteousness.

But there are some today who claim that the home evening manual

should have been issued years ago. If this is true then the Lord will hold his servants accountable; but no one can say that from the inception of the Church up to the present day the Lord through his Spirit to the individual members and through his spokesmen, the prophets, has not given us the objectives and plenty of guidelines and counsel. The fact that some of us have not done much about it even when it is spelled out in detail is not the Lord's fault.

For years we have been counseled to have on hand a year's supply of food. Yet there are some today who will not start storing until the Church comes out with a detailed monthly home storage program. Now suppose that never happens. We still cannot say we have not been told.

Should the Lord decide at this time to cleanse the Church—and the need for that cleansing seems to be increasing—a famine in this land of one year's duration could wipe out a large percentage of slothful members, including some ward and stake officers. Yet we cannot say we have not been warned.

Another warning: You and I sustain one man on this earth as God's mouthpiece—President David O. McKay—one of the greatest seers who has ever walked this earth. We do not need a prophet—we have one—what we desperately need is a listening ear.

Should it be of concern to us when the mouthpiece of the Lord keeps constantly and consistently raising his voice of warning about the loss of our freedom as he has over the years? There are two unrighteous ways to deal with his prophetic words of warning: you can fight them or you can ignore them. Either course will bring you disaster in the long run.

Hear his words: "No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States." (Cited in Jerrel L. Newquist, *Prophecy, Principles and National Survival* [SLC: Publishers Press, 1964], p. 157.) As important as are all other principles of the gospel, it was the freedom issue which determined whether you received a body. To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation. How then can Latter-day Saints expect to be on the wrong side in this life and escape the eternal consequences? The war in heaven is raging on earth today. The issues are the same: "Shall men be compelled to do what others claim is for their best welfare" or will they heed the counsel of the prophet and preserve their freedom?

Satan argued that men given their freedom would not choose correctly,

therefore he would compel them to do right and save us all. Today Satan argues that men given their freedom do not choose wisely; therefore a so-called brilliant, benevolent few must establish the welfare government and force us into a greater socialist society. We are assured of being led into the promised land as long as we let them put a golden ring in our nose. In the end we lose our freedom and the promised land also. No matter what you call it—communism, socialism, or the welfare state—our freedom is sacrificed. We believe the gospel is the greatest thing in the world; why then do we not force people to join the Church if they are not smart enough to see it on their own? Because this is Satan's way, not the Lord's plan. The Lord uses persuasion and love.

Hear again the words of God's mouthpieces: "Today two mighty forces are battling for the supremacy of the world. The destiny of mankind is in the balance. It is a question of God and liberty, or atheism and slavery. . . ."

"Those forces are known and have been designated by Satan on the one hand, and Christ on the other.

"In Joshua's time they were called 'gods of the Amorites,' for one, and 'the Lord' on the other. . . . In these days, they are called 'domination by the state,' on one hand, 'personal liberty,' on the other; communism on one, free agency on the other." (*Ibid.*, pp. 215-216.)

Now, the Lord knew that before the gospel could flourish there must first be an atmosphere of freedom. This is why he first established the Constitution of this land through gentiles whom he raised up before he restored the gospel. In how many communist countries today are we doing missionary work, building chapels, etc.? And yet practically every one of those countries have been pushed into communism and kept under communism with the great assistance of evil forces which have and are operating within our own country and neighboring lands. Yes, were it not for the tragic policies of governments—including our own—tens of millions of people murdered and hundreds of millions enslaved since World War II would be alive and free today to receive the restored gospel.

President J. Reuben Clark, Jr., put it clearly and courageously when he said:

"Reduced to its lowest terms, the great struggle which now rocks the whole earth more and more takes on the character of a struggle of the individual versus the state. . . ."

"This gigantic world-wide struggle, more and more takes on the form of a war to the death. We shall do well and wisely so to face and so to enter it. And we must all take part. Indeed, we

all are taking part in that struggle, whether we will or not. Upon its final issue, liberty lives or dies. . . . The plain and simple issue now facing us in America is freedom or slavery. . . . We have largely lost the conflict so far waged. But there is time to win the final victory, if we sense our danger, and fight." (*Ibid.*, pp. 318, 327-328.)

Now where do we stand in this struggle, and what are we doing about it?

The devil knows that if the elders of Israel should ever wake up, they could step forth and help preserve freedom and extend the gospel. Therefore the devil has concentrated, and to a large extent successfully, in neutralizing much of the priesthood. He has reduced them to sleeping giants. His arguments are clever.

Here are a few samples:

First: "We really haven't received much instruction about freedom," the devil says. This is a lie, for we have been warned time and again. No prophet of the Lord has ever issued more solemn warning than President David O. McKay. Last conference I spoke of a book embodying much of the prophets' warnings on freedom from Joseph Smith to David O. McKay which I commend to you. It is entitled *Prophecy, Principles, and National Survival*.

Second: "You're too involved in other church work," says the devil. But freedom is a weighty matter of the law; the lesser principles of the gospel you should keep but not leave this one undone. We may have to balance and manage our time better. Your other church work will be limited once you lose your freedom as our Saints have found out in Czechoslovakia, Poland, and many other nations.

Third: "You want to be loved by everyone," says the devil, "and this freedom battle is so controversial you might be accused of engaging in politics." Of course the government has penetrated so much of our lives that one can hardly speak for freedom without being accused of being political. Some might even call the war in heaven a political struggle—certainly it was controversial. Yet the valiant entered it with Michael. Those who support only the popular principles of the gospel have their reward. And those who want to lead the quiet, retiring life but still expect to do their full duty can't have it both ways.

Said Elder John A. Widtsoe:

"The troubles of the world may largely be laid at the doors of those who are neither hot nor cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality." (*Ibid.*, p. 440.)

Fourth: "Wait until it becomes popular to do," says the devil, "or, at least until everybody in the Church agrees on what should be done." But this fight for freedom might never become popular in our day. And if you wait until everybody agrees in this Church, you will be waiting through the second coming of the Lord. Would you have hesitated to follow the inspired counsel of the Prophet Joseph Smith simply because some weak men disagreed with him? God's living mouthpiece has spoken to us—we are for him or against him? In spite of the Prophet's opposition to increased federal aid and compulsory unionism, some church members still champion these freedom destroying programs. Where do you stand?

Fifth: "It might hurt your business or your family," says the devil, "and besides why not let the gentiles save the country? They aren't as busy as you are." Well, there were many businessmen who went along with Hitler because it supposedly helped their business. They lost everything. Many of us are here today because our forefathers loved truth enough that they fought at Valley Forge or crossed the plains in spite of the price it cost them or their families. We had better take our small pain now than our greater loss later. There were souls who wished afterwards that they had stood and fought with Washington and the founding fathers, but they waited too long—they passed up eternal glory. There has never been a greater time than now to stand up against entrenched evil. And while the gentiles established the Constitution, we have a divine mandate to preserve it. But unfortunately today in this freedom struggle, many gentiles are showing greater wisdom in their generation than the children of light.

Sixth: "Don't worry," says the devil, "the Lord will protect you, and besides the world is so corrupt and heading toward destruction at such a pace that you can't stop it, so why try." Well, to begin with, the Lord will not protect us unless we do our part. This devilish tactic of persuading people not to get concerned because the Lord will protect them no matter what they do is exposed by the Book of Mormon. Referring to the devil, it says, "And others will he pacify, and lull them away into carnal security, and they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carelessly down to hell." (2 Nephi 28:21.)

I like that word "carefully." In other words, don't shake them, you might awake them. But the Book of Mormon warns us that when we should see these murderous conspiracies in our midst that we should awake to our

awful situation. Now why should we awake if the Lord is going to take care of us anyway? Now let us suppose that it is too late to save freedom. It is still accounted unto us for righteousness' sake to stand up and fight. Some Book of Mormon prophets knew of the final desolate end of their nations, but they still fought on, and they saved some souls including their own by so doing. For, after all, the purpose of life is to prove ourselves, and the final victory will be for freedom.

But many of the prophecies referring to America's preservation are conditional. That is, if we do our duty we can be preserved, and if not then we shall be destroyed. This means that a good deal of the responsibility lies with the priesthood of this Church as to what happens to America and as to how much tragedy can be avoided if we do act now.

And now as to the last neutralizer that the devil uses most effectively—it is simply this: "Don't do anything in the light for freedom until the Church sets up its own specific program to save the Constitution." This brings us right back to the scripture I opened with today—to those slothful servants who will not do anything until they are "compelled in all things." Maybe the Lord will never set up a specific church program for the purpose of saving the Constitution. Perhaps if he set one up at this time it might split the Church asunder, and perhaps he does not want that to happen yet for not all the wheat and tares are fully ripe.

The Prophet Joseph Smith declared it will be the elders of Israel who will step forward to help save the Constitution, not the Church. And have we elders been warned? Yes, we have. And have we elders been given the guidelines? Yes indeed, we have. And besides, if the Church should ever inaugurate a program, who do you think would be in the forefront to get it moving? It would not be those who were sitting on the sidelines prior to that time or those who were appeasing the enemy. It would be those choice spirits who, not waiting to be "commanded in all things," used their own free will, the counsel of the prophets, and the Spirit of the Lord as guidelines and who entered the battle "in a good cause" and brought to pass much righteousness in freedom's cause.

Years ago Elder Joseph F. Merrill of the Council of the Twelve encouraged the members of the Church to join right-to-work leagues and President Heber J. Grant concurred. For our day President David O. McKay has called communism the greatest threat to the Church, and it is certainly the greatest mortal threat this country has ever faced. What are you doing to fight it?

Brethren, if we had done our homework and were faithful, we could step forward at this time and help save this country. The fact that most of us are unprepared to do it is an indictment we will have to bear. The longer we wait, the heavier the chains, the deeper the blood, the more the persecution, and the less we can carry out our God-given mandate and world-wide mission. The war in heaven is raging on earth today. Are you being neutralized in the battle?

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. . . ." (D&C 58:27-28.)

In the name of Jesus Christ. Amen.

Prophets Are in Our Midst

Thorpe B. Isaacson
Assistant to
the Council of the Twelve

President McKay, President Brown, President Tanner, President Smith, and my dear brothers and sisters. One always feels dependent upon the Lord in occupying this position. Therefore, I humbly pray that I may have the sustaining influence of our Heavenly Father, as I need it greatly. Today as we have listened to this marvelous chorus from the fine institute of religion in Logan and the great Utah State University at Logan, I am sure we are very thrilled at the selections they have sung to us and the manner in which they were sung.

I would be very ungrateful if I did not publicly thank the Lord for the blessings of these three days. We have been here assembled in this very sacred building, and it is sacred, to listen to the sermons of the servants and the prophets of God.

President McKay the other day in the temple told us that we could rely upon the inspiration of the Spirit of the Lord. That I would like to do.

During these three days we have listened to the prophets and the servants of God. These brethren have spoken to us under the inspiration of the Lord. Now it is up to us as a people in and out of the Church what we are going to do about it. For it is the Lord's word that has been given to us through his servants. Certainly our

testimony and our faith must have been strengthened the last three days. President McKay's appearance here early Sunday morning—the opening session—again yesterday morning, last night in priesthood meeting, and now his presence here today is a great blessing to us. If I may I would like to carry that a little further. His presence here today is largely because of his great faith, his will, his courage, his determination, and an answer to your and my prayers. For surely the people of this Church are praying for the prophet daily. His presence here is a miracle. The Lord gave him the strength to be here. It was not his own physical strength, but the blessings and the power of the Lord to him, and in turn a blessing to us. He has taught us so many wonderful lessons. Thousands and hundreds of thousands, yes, millions, of people on the earth are grateful to him because he has literally touched their lives, and I, as the most humble among you, thank God for the blessing that he has been to me. Men who hardly know him, men not of the Church, after they have been in his presence, I have heard them say, "We felt an unusual influence." Well, it is understandable to us that they would feel an unusual influence because they were in the presence of a prophet of God.

Now, just two thoughts, because they taught me a lesson I might pass on to someone.

One is about a young man whom I had the chance to know and interview for his mission, and I had the privilege of setting him apart. I like to write to missionaries. I like to get their letters. I am sure I get more strength from their letters than they do from mine. This choice boy was sent to Australia. Some weeks ago he sent me a letter, and in that letter there were a number of large bills, greenbacks, currency. I thought he took a chance sending it that way, but it was wrapped well. There were also enclosed an envelope addressed to another elder and a note to this elder. The missionary in his letter to me said, "Will you put this money and this memorandum in the enclosed envelope, put a stamp on it, and mail it to this elder?" The letter to the missionary to whom the money was to be sent said about these words: "Enclosed is some money that I want you to have so that you can stay and finish your mission. Unsigned." His missionary companion's folks were having some financial difficulties. This boy had been saving a little money out of his missionary allowance, and he sent that to me to put in an envelope to send back to his companion, and he did not want him to know whence it came. Oh, what a lesson!

Saturday, another lesson. I picked up a little granddaughter, a beautiful little

girl. I asked her to come home with me to lunch. I told her we would have to hurry because I had an appointment. I told her mother I would bring her back after lunch. As we were preparing to eat lunch, she was talking and visiting. She is a wonderful little girl, only ten years old, one of the choicest spirits I have ever known. She has suffered many illnesses, serious operations, but she is well now, thanks to the blessings of the Lord. As we were eating, I was hurrying her, and she said, "Grandpa, why are you always in such a hurry?" (Well, I didn't know she knew that.) Then she looked at me so sweetly and innocently and said, "Do you have problems and worries?" "No, not me," I answered. "I have an appointment, but not necessarily worries or problems." Then she answered me and said, "I'm glad I don't have any worries, or any problems. I love everybody." I wondered if she thought I didn't.

Perhaps, this is the source of some of our troubles. This may be the source of some of our worries and some of our problems. Do we love everybody?

I want to bear my testimony to you that I know that the Lord is our Father and that Jesus Christ is the Savior of the world, the Son of God. I would like to ask you: How would you feel if someone should tell you that the Prophet Abraham is in your midst? How would you feel if they should say that the Prophet Moses or Samuel or Isaiah is here in your midst? And what would you think if someone should say to you that the Apostle Paul or Peter or James or John is here? Well, there are prophets and Apostles here in your midst, and you are looking at them today. They are the prophets and Apostles with the same authority as the Apostles of old. You have been listening to the word of the Lord, for those who have spoken to you are of the Lord. Can you imagine what the Lord meant when he said, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, *whether by mine own voice or by the voice of my servants, it is the same*?" (D&C 1:38. Italics added.)

That means that the words you have heard today, yesterday, and the day before, and that you hear from time to time from the prophets and the Apostles are the same as if the Lord were speaking to you. We who are privileged to work closely with these great men constantly see the inspiration of the Lord flowing to them back to you and to me.

God grant that we may have the strength and the faith to purge our souls of all those things that are not of the Lord, I humbly pray in the name of Jesus Christ. Amen.

The First Principles and Ordinances of the Gospel

John Longden
Assistant to the Council
of the Twelve

My brothers, sisters, and friends assembled here in this historic building, and those of you who are sometimes termed the "unseen audience," may I express my gratitude for your taking time to see and listen in to the proceedings of these great conference sessions. I would like to take this opportunity, too, to say hello to my sweetheart who is listening today, and I feel her spirit.

May I repeat the words of President McKay at the opening of this conference read by his son Robert, found in 2 Timothy, the fourth chapter:

"I charge thee therefore before God, and the Lord Jesus Christ, . . . [to] preach the word; . . ." (Vs. 1-2.)

That is what I have in mind at this time, if the Lord will bless me.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth article of faith.)

May I take you back in your mind's eye to almost 2,000 years ago, after the resurrection of Jesus, when he had commissioned his disciples, which means he had given them the authority to go forth and teach.

The day to which I refer is known as the day of Pentecost. Many were assembled, and Peter was the mouthpiece on this occasion. He taught:

"This Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . .

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are

afar off, even as many as the Lord our God shall call.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:32-33, 36-41.)

Those who were pricked in their hearts gave evidence of faith, the first principle of the gospel of Jesus Christ. The scriptures are replete with stories of faith.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.)

Paul said, ". . . faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.)

The next principle is repentance as taught on that great day of Pentecost.

Repentance is a principle and not merely an expression of penitent grief. It involves a reformation of life. The Apostle Paul spoke to the Corinthian Saints:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: . . .

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:9-10.)

Repentance is an eternal truth and principle. The Prophet Isaiah understood this principle when he said: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7.)

In conclusion, as a true definition of repentance, let me quote the words of Paul to the Ephesians:

"Wherefore putting away lying, speak every man truth with his neighbor: . . .

"Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: . . . Let no corrupt communication proceed out of your mouth, . . ." (Eph. 4:25-29.)

This is the only repentance taught in Holy Writ and simply means to forsake all sin and accomplish a reformation of life.

Yes, a transition, a transformation, a miracle can come in the lives of individuals today.

I remember being at the baptism not too long ago of a fine businessman who had maintained the standards of the Church but hadn't conformed with the formalities. I listened to his first words as he came up out of the waters of baptism: "Oh, why have I waited so long?"

Another expression, "Why have I waited until the afternoon of my life to see and understand the truths of the gospel?"

Yes, miracles are taking place each day in this Dispensation of the Fullness of Times. What is a miracle? An act of happening in the material or physical world which seems to depart from the laws of nature or to go beyond what is known of these laws; yes, a wonder, a marvel.

That brings me to the third principle and the first ordinance of the gospel of Jesus Christ, which is baptism.

Faith and repentance are principles, and in baptism we come to the first ordinance necessary to enter the kingdom.

Baptism is essential to salvation, and according to the scriptures it must be a specific type of baptism—in other words, performed by immersion. It is for the remission of sins, required by all who reach the age of eight years, for such the Lord has revealed in this day.

"In those days came John the Baptist, preaching in the wilderness of Judaea,

"And saying, Repent ye: for the kingdom of heaven is at hand.

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

"And were baptized of him in Jordan, confessing their sins.

"But when he saw many of the Pharisees, and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

"Bring forth therefore fruits meet for repentance:

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

"And now also the axe is laid unto

the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:1-2, 5-17.)

So we see how essential baptism is, performed legitimately by one having the authority, first to enter the kingdom and second to enable the individual to fulfil all righteousness.

"One Lord, one faith, one baptism," (Eph. 4:5.)

The Lord to Nicodemus said, "Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Which brings me to the fourth principle and the second ordinance, the reception of the Holy Spirit.

Having shown that faith, repentance, and baptism are essential to the re-

mission of sins, let us now consider the reception of the Holy Spirit.

Man is not prepared for the indwelling of the Holy Ghost unless he repents of his sins and becomes freed from them by obedience to the laws of God.

To show that the laying on hands for the gift of the Holy Ghost by those having divine authority was practised by the ancient Apostles, I refer to Acts 8:14-21:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

"Then laid they their hands on them, and they received the Holy Ghost.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Another experience in the life of the the Apostle Paul:

"And when Paul had laid his hands upon them, the Holy Ghost came on them: . . ." (*Ibid.*, 19:6.)

The following references also indicate the laying on of hands as a sacred rite which would not have been adopted by the Apostles unless commanded of God to do so:

"Neglect not the gift that is in thee, which was given thee by prophecy,

REPENTANCE

BY MARJORIE ANN H. MCNEIL

*There's a splendor on the prairie in the morning,
There's a promise in the early touch of light.
There's a hope-drenched, awesome gift of life at
dawning
That proclaims, "My soul, you've lasted through the
night."*

*"Now, Soul," it says, "take breeze and light and
bird song;
Take cleanliness and hope and splendor, too,
With gratitude in knowing night is over,
That life and time are new . . . and so are you!"*

with the laying on of the hands. . . " (1 Tim. 4:14.)

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6.)

The Holy Ghost is a great boon or favor from the Lord, and many blessings are received because of it.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Now in conclusion on this, may I give you a thought from Paul in Galatians, and then a thought from Parley P. Pratt.

Paul said, "But the fruit of the Spirit is love, joy, peace, longsuffering gentleness, goodness, faith,

"Meekness, temperance: . . ." (Gal. 5:22-23.)

And Parley P. Pratt, a prophet of the Lord in this dispensation, gave this definition of the Holy Ghost.

"It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form, and features. It tends to health, vigor, animation, and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being." (Parley P. Pratt, *Key to the Science of Theology*, 1948 edition, p. 100; as quoted in James E. Talmage, *Articles of Faith*, p. 487.)

I bear witness that that Spirit is prevalent on the earth today and will come to those who have faith, who repent, who are baptized by the true servants of the Lord, and it will be unto them as a boon and a favor and a guide into further light, truth, and knowledge. I bear witness to these things in the name of Jesus Christ. Amen.

Moderation and the Gospel

Bernard P. Brockbank

Assistant to
the Council of the Twelve

Brothers and sisters, we are here today because of revelation from the Lord. I am going to be very brief, but I would just like to share with you a recent experience, one that many of us often have.

As I traveled from New York to Chicago on the way to this conference, I was seated next to a VIP from one of

the large industrial firms of the world. He was well educated as a leader and as a lawyer in his profession. He said that he had met and personally knew several Mormons in responsible positions and that he was impressed with their loyalty, their integrity, and their dedication.

During our conversation on religion he said that he knew little about the Bible, but he believed in moderation regarding the laws and commandments of God. This sounds good, and sometimes we find ourselves indulging in the same type of thinking.

I asked him how moderation worked on the commandment, "Thou shalt not kill." (Exod. 20:13.) How does it work on the commandment, "Thou shalt not commit adultery"? (V. 14.)

How does it work on the commandment, "Thou shalt not steal"? (V. 15.) And after taking thought he said, "Moderation doesn't seem to work in all cases."

I asked him how it worked in regard to the great law given by the Savior, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.)

He said, "Moderation kills the strength of this great law."

Justification of sin, whether in moderation or otherwise, is not from God. It is deceitfully inspired by Satan.

May I be a little personal. Have you ever justified weakness and sin in moderation? Do you personally have anything to repent of? Of course we know the answer. How long have you had the sin or weakness that you desire to repent of? It is easier to give a sermon on repentance than to practise repentance.

What is the next move of one who has a problem to repent of? Have you taught repentance to your children? It is of such vital importance in God's program that it must be taught and learned and understood. Do your children know how to repent?

Real and deep-seated love for God and Jesus Christ comes into the human soul when forgiveness of sin and weakness comes from the atoning sacrifice of Jesus Christ. His sacrifice and atonement becomes more genuine and purposeful when one repents and receives divine relief and forgiveness from sin and weakness.

How would you feel if the golden opportunity of repentance were cancelled?

God's righteousness and spiritual growth, as well as many other basic principles, are founded on repentance.

Repentance is the one important part of the "refiner's fire" that brings the human soul to celestial glory. God placed Satan on this earth to tempt man. Man has appetites and human frailties to master and conquer. The

human, Godlike mind must be trained to be in full control of the soul and life of man. Fear and the appetites too often creep in and crush out the control of the mind. Self-control and self-mastery in righteousness is the real joy of this life.

I often reflect on the temptations of the Master. Do you think he gloried and enjoyed his strength and ability to say no to Satan, to say no to the temptation of weakness, even after the flesh and the body had been placed under forty days of fasting?

Repentance founded on Jesus Christ is one way to attain self-control and perfection.

I'd just like to speak personally. My own experience with repentance is teaching me that knowing the weakness and desiring to repent of it is not sufficient to eliminate the problem from my life. I found that I must again put my mind, my God-given brain, in charge and not let the habit or the weakness run on and inhibit my progress.

Sin in any form stops spiritual progress. I am finding that I have to memorize what I desire to repent of so that when I go to do it again I know what I told the Lord.

No wonder that in the gospel of Jesus Christ faith and repentance are the first principles.

God's program of righteous growth and eternal progress is founded on faith and repentance. Both are free, both are gifts from God, but both are of no value unless used.

Parents, you are God's representatives in the home. May we teach and use repentance ourselves and teach our children and our neighbors and our friends to do likewise. I pray in the name of Jesus Christ. Amen.

"Not as the World Giveth"

Bishop Robert L. Simpson
Of the Presiding Bishopric

My dear brothers and sisters, may I first of all share a great experience that I had at the age of eight years. This was a great experience of learning and taught me a lesson that I shall never forget.

I remember the thrill of being taught simple division. Three goes into fifteen five times. It seemed almost like a miracle as the teacher further taught us that all we had to do was multiply the answer by the divisor, and we would have the number that we started with. She said that by following this simple plan and procedure we could

check any division problem and make certain that the answer was right.

A few days later we had our first test in simple division. I shall never forget turning to my school chum and announcing, "I got an 'A.'" He said, "How do you know? We haven't even graded the papers."

"I know I have an 'A' because I checked every answer. I multiplied the answer by the divisor, and I was certain that it was exactly the same number we started with. I know I got an 'A.'"

And sure enough it was an "A" because I was standing on solid rock. There was no doubt in my mind. I was dealing with an exact science, and for the first time in my life I felt really secure in something that I had been taught in school. This was an exact science, and I was able to prove my answer beyond question.

Now in the world today, I think if there were one common wish among all mankind, that wish would be for peace—peace in the world; peace in each nation; peace in the community; even a feeling of peace in each home; and perhaps most important of all, peace of mind.

Our day will probably go down in history as the day of psychiatry, psychology, and tranquilizers. Now, I don't mean to suggest that there is no place for the professionally trained to treat the mentally disturbed or for the prescribing of proper medicine for the overwrought, but I do believe with all my heart and soul that most of these anxieties found in the hearts and minds of men today can be eliminated by a return to faith in God and the resultant desire to obey his commandments.

To me, and I am sure to you, God's plan is like a superhighway. This superhighway is built on solid rock; it is built well above the fog-shrouded valleys; and it is built well above the swamps of infidelity, selfishness, and immorality. The Lord himself has said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Heavenly Father has also said that there are laws irrevocably decreed in the heavens upon which all blessings are predicated. (See D&C 130:20-21.) If we keep the law, we reap happiness. If we violate the law or ignore the law, we have problems, and we have unhappiness. It is just as simple as that.

And so, as we think back to my third grade experience, how much the same are God's laws. His laws are also undeviating, certain, proven, and all we need do is keep his laws, and we will be happy, we will be successful, and we will regain his presence.

With you, I invite all men, all women, all children, all people everywhere to join in God's plan. Let's con-

sider his law of health, for example. Why have all the upset that we have in the world through lack of health, when all we need do is follow God's plan as revealed in this day, and then we will most likely have the peace of mind of a strong, healthy body.

With you, I would share with the world the great truth that all we have to do is give back to Heavenly Father one-tenth of our increase, and again we have peace of mind, as we help to build his kingdom unselfishly.

With you, I would give to the world the great truth that we must have love and unity in our homes, and here again we can achieve a peace of mind unattainable in any other way.

The same thing can be said of the Sabbath day, of keeping it holy, and of the peace that comes to all who keep that great commandment.

The same thing can be said about the principle of prayer. As we communicate with our Heavenly Father, let him know that we love him and that we intend to keep his commandments to the very best of our ability.

Yes, brothers and sisters, there are eternal truths. Two parts hydrogen and one part oxygen is water. It was so when Heavenly Father was creating the earth. It is so today, and it will be so forever. This is an eternal truth of chemistry. πr^2 has always been and always will be the formula to find the area of a circle. One hundred and eighty-six thousand miles per second has been and always will be the speed of light. Einstein has given us in our day that E is equal to MC^2 , the theory of relativity.

As we quote these basic truths, they are simple. They are not complicated. All basic truth seems to be simple. It is only when we go beyond the realm of truth that we become complicated, that we become mixed up in our

minds and our emotions.

Brothers and sisters, can we simplify our lives, simplify our living, take time to do the things that need to be done? If there is not time in our lives for the Family Home Evening, there is something wrong, and we are getting away from the way Heavenly Father would have us live. If there is not time in our lives for personal prayer, then we must take stock of ourselves. If there is not enough faith or money to give back to Heavenly Father his one-tenth, then we are mismanaging our affairs, and we are getting away from those things that would bring us pure and simple happiness.

So the gospel, brothers and sisters, is peace of mind, and only as rapidly as we get back to the standard works and give heed to his basic principles will we have the peace of mind that Christ himself spoke of when he proclaimed to the world: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid." (John 14:27.)

Brothers and sisters, the world giveth differently from the way Christ giveth, and when we partake of the world as the world giveth, we start reaching for our tranquilizers. But as we reach for the gospel of Jesus Christ, and as we reach for the standard works of the Church and the truths revealed therein, then I say we are going to have joy in our lives, and we can promise to all men there will be happiness in their lives. We can further say that theirs will be a peace of mind that will bring a surety to their souls and give them the happiness to which all Heavenly Father's children are entitled.

I so testify and pray that we might so live in the name of his Son Jesus Christ. Amen.



Professional and amateur photographers make interesting camera subjects themselves.

How Much Is All This Worth?

Richard L. Evans
Of the Council of the Twelve

President McKay and my beloved brethren and sisters. As we have listened during these days, there is a question by Daniel Webster that has come to mind, "How much is all this worth?" It is a question that everyone might ask himself.

How much would it be worth to know the purpose of life?

What would it be worth to have an assurance of everlasting life?

What would it be worth to know that we may have life with our loved ones everlasting?

How much would it be worth to have peace and quietness of conscience?

How much is it worth to be sustained in sorrow, in sickness, to know that the Lord God is aware of us, that he loves us, that we are his children, that he will not leave us alone?

How much is it worth to have a solid, sustaining faith in the future, despite the grievous problems and contentions that are prevalent among mankind?

Think what it would be worth to students, to young people who are torn between conflicting theories and teachings that change from time to time, with the many disagreements there are even among the experts, to be encouraged to search, to seek for truth, to know that the Lord God, whose infinite intelligence embraces the whole universe, is the source of all truth, and to know that there is no point or purpose in losing faith because of conflicting theories, because time and patience and research and revelation will sometime see them all resolved. After all, eternity is a long time, and there is infinitely much that men do not know. Why be disturbed about the little that we think we know. Many theories once thought to be true have since been set aside, and others will be.

What is it worth to be able to look at all things with patient faith, knowing that all the answers will sometime be in evidence?

What is it worth to have standards, commandments, moral laws, rules of life which are God-given, and by which to judge our choices, our conduct, so as not to be left to the perversions and sophistries of men for such decisions?

How much is it worth to those who are discouraged, to those who have been harshly dealt with, to those for whom life has been hard, to those who don't quite seem to have found their

place; to those who have been misjudged, to those who have been deprived of opportunity, to know that God is our Father, that he is mindful of us, that all we cannot understand will sometime be understood; that all injustices will be corrected, that in the ultimate working out of our Father's ways, no one will receive anything he shouldn't, and no one will be deprived of anything he will receive?

As Emerson said in his essay on "Compensation," which ties in to what Bishop Simpson has just been telling us, "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself." It is impossible for a person to cheat anyone but himself. It all adds up.

All this and much, much more is encompassed within the gospel of Jesus Christ. And certainly such peace and purpose, such assurance, would be worth the meeting of his requirements, the keeping of his commandments, and should give incentive for living clean and useful and honorable and dedicated lives.

All this should be worth young people's waiting for the proper time and season, waiting for life to unfold, with virtue, with prayerfulness, with respect for principles, with respect for parents, with the keeping of the commandments.

All this should be worth overcoming appetites, refraining from what the Lord has said is not good for man, heeding the simple counsel God has given, which will help us to have health and wisdom and knowledge and physical and spiritual blessings.

Often we rush. We sometimes aspire. We sometimes seek to acquire and accumulate. We live with many problems, with much unrest; we do much running around and take time for lesser things, looking elsewhere for answers, failing to find them.

And with all the many things that men are finding, it would seem that bedrock answers should not be so elusive. Indeed, they are not, but the answers go back to the commandments of God, to the principles given by our Savior, to what has been revealed through the prophets, to that which gives peace and high purpose, and the assurance of everlasting life. And it is worth much to know that there are answers, that to all of the problems and all of the contentions of the world, there are answers. We heard Brother Romney speak of them. We heard Brother Kimball speak of them. We heard Brother Petersen and Brother Hunter speak of the commandments which have not been repealed. God has not changed his mind, as Brother Petersen indicated to us.

I should like to recall to your mind just a few sentences from these brethren:

From Brother Petersen: "To leave the path of virtue as set forth by Christ is an apostasy from Christ. . . .

"I ask you—is God, who the scriptures say is the same yesterday, today, and forever, now changing his mind?

"Does Jesus no longer believe what he taught when he was on earth?

"For any man to attempt to change the moral law is like trying to change the Deity himself."

May I cite a few phrases from Brother Kimball, when he reminded us that if the problem "could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses in these subjects. If judges and courts and attorneys, policemen and prisons and penitentiaries would solve the problem, the onrush of delinquency, such institutions would be dotted over all the land. But such are not the cures for the malady; but the Lord has given us a plan, so simple, so costless. It requires a change of attitudes and transformation of our lives."

It requires that self-control of which Brother Brockbank has been speaking. And any man who can't control his thoughts can't control his actions, and any man who can't control his actions isn't safe in society.

May I share with you one sentence from Carlyle. He said, "Over the times thou hast no power. . . . Solely over one man . . . thou hast a quite absolute . . . power.—Him redeem and make honest."

There are two pertinent lines from the closing of a beautiful song which the Tabernacle Choir sings, "America, the Beautiful": "Confirm thy soul in self-control, Thy liberty in law."

Sooner or later we learn that the commandments are self-enforcing. In all things there are causes and consequences. In all things there are standards, and all that we haven't yet reached or realized we must arrive at by repentance and improvement. There is no way except the Lord's way. As Dr. James W. Clarke expressed it many years ago in a radio sermon quoted by William H. Danforth:

"Christ is the greatest need of the world. Many of us profess to be Christians, yet we must confess that we do not take Him seriously. Our surrender is but in part. We salute Him, but we don't obey Him. We respect Him, but we don't follow Him. We admire Him, but we don't worship Him. We quote His sayings, but we don't live by them. . . . There is only one way out for the world—the way of the man of Galilee."

Jesus asked this of the Nephites, and then answered his own question:



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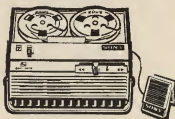
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"Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

"And, if you keep my commandments," he said elsewhere, "and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

How much is all this worth? It cannot be calculated.

"We have nothing to lose—except everything." And nothing to gain except everything—eternal life with our Father and his Son, and with our loved ones with us everlastingly, and peace and purpose and assurance here and now.

Leaving you my witness as to the truth of this work and as to how much all of this is worth, in closing there comes to mind these words from President McKay: "Go home and live your religion. . . . Radiate what you are and all who come under its influence will benefit from it."

May our Father's blessings be with you always, I pray in Jesus' name. Amen.

The Purpose of Church to Perfect the Individual

President David O. McKay
Read by his son
Robert R. McKay

God bless you, brethren and sisters, you stake presidencies, you bishoprics of wards, you officers, stake and local, you mothers and fathers, you young people who are doing so much to build up the kingdom. Much of what you brethren and sisters do we never hear about, and it seems as though you are working without visible results, but no good deed can be performed, no kind word can be spoken without its effects being felt for the good of the whole. Sometimes the good may be infinitesimal, but as a rock that is thrown into a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them unknown, unspoken, and unheralded, continue to radiate and touch many hearts.

We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of our church edifices, hear incidents, details, illustrations, of what seems to be sacrifices of hours and hours of work freely given, without being deeply impressed with the integrity and sincerity of the members of this Church.

Why do we hold these conference meetings and all other meetings in the

Church? They are held for the good of the individual—for your son and my son, your daughter and mine. The Lord has said, ". . . if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

The whole purpose of the organization of this great Church, so complete, so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state, that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought for a perfect society by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a perfect society out of imperfect individuals. In all his labors and associations, he sought the perfection of the individual.

The goal he always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish, efficient service.

He promised no material rewards, but he did promise perfected, divine manhood. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48.) And with that divine manhood comes the resultant happiness—true happiness.

God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land—every member! May the Spirit of the Lord abide in your hearts and in your homes, that people, partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ, will be led to glorify our Father in heaven.

God help us to bring about that peace in the only way that it can come, which is through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.

To know that which before us
lies in daily life is the prime of
wisdom.—Milton

The Church Moves On (Continued from page 468)

6 This was the last day of the 135th annual general conference of the Church.

At the morning session it was announced that church membership on December 31, 1964 had reached 2,234,916. This was a gain for the year of 117,465, of which 93,463 were baptized as converts in the stakes and missions. Membership in the stakes at the end of

1964 was 1,801,571, with 433,345 members in the missions.

During the sustaining of the General Authorities and general officers of the Church, Elder Frank W. Asper, who was appointed a tabernacle organist April 24, 1924, was given the title of "tabernacle organist emeritus." Elder Alexander Schreiner, whose appointment as a tabernacle organist came about two weeks before Dr. Asper's, was sustained today as "Chief Tabernacle Organist." Elder

Robert W. Cundick, an associate professor of music at Brigham Young University, and Elder Roy M. Darley, an assistant tabernacle organist since April 1947, were sustained as tabernacle organists. It is estimated that Dr. Asper has played ten thousand noonday tabernacle organ recitals during the period of his service as well as hundreds of other recitals and has accompanied the Tabernacle Choir on hundreds of its nationwide radio broadcasts.



RICHARD L. EVANS

SEEING PEOPLE A SECOND TIME

Sometimes in our thoughtlessness we behave towards others as if we would never have to account for our actions or attitudes or as if we were never going to see them again. We sometimes seem to rely on not being known. But, as was long since said: "... he who has one enemy shall meet him everywhere."¹ This provocatively was expressed by a successful executive, who said: "You always meet people a second time."² The significance is evident in many areas. Sometimes adults are inconsiderate with children. They may keep a child waiting in a line longer than they would an adult or give less consideration. But adults grow old, and children grow up, and we may not know when some child we have ignored may sometime be in a principal position, and we may not only see him but need him under different circumstances. Sometimes where we feel we are not known, we may be less courteous or less considerate or may give way to unbecoming conduct. But we may again come face to face with the very people before whom we were guilty of unbecoming conduct. In traffic, on the highway, there are those who utter abusive language or rudely honk horns or cut in with dangerous discourtesy—people who might behave better across the desk or in a social situation. But they—or we—never know when we may come face to face in some different situation with someone toward whom we have acted unbecomingly. There are some interesting observations on this subject from other sources. In *Barnaby Rudge*, Dickens said: "To be plain with you, friend, you don't carry in your countenance a letter of recommendation."³ "There is a great deal in the first impressions."⁴ "Do not all impressions made in life," said Julius Bate, "continue immortal as the soul itself? May they not form the picture-gallery, upon which we shall gaze through the boundless ages of eternity?"⁵ Life is long enough to turn in many different directions, not only now, but endlessly; and each individual is important, and the likelihood of *not* seeing someone a second time would seem to be very slight, or at least it can't be counted on. No one of us knows when we will need others. None of us can afford to be unfair or inconsiderate or be found in unbecoming conduct on the assumption that we won't see someone a second time. And aside from seeing others there is the matter of meeting our Maker and of everlastingly seeing ourselves. We simply *cannot* count on *not* seeing someone a second time.

¹Omar Khayyam (d. 1122), Persian poet and astronomer.

²Samuel Goldwyn, "Why Everything Counts," *This Week* magazine, January 21, 1962.

³Dickens, *Barnaby Rudge*, chapter 2.

⁴Congreve, *Way of the World*, act iv, scene 1.

⁵Julius Bate (1711-71), English divine.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, March 21, 1965. Copyright 1965.

11 Elder Keith M. Humphreys sustained as president of Vancouver (British Columbia) Stake succeeding President D. Evan David, with whom he served as first counselor. New counselors are Elders Archie Dale Evanson and Eldon Lyle Burgess. Elder Albert H. Penn is the retiring second counselor.

13 In an outdoor setting before the magnificent Wasatch Mountains east of Salt Lake City, the Salt Lake Tabernacle Choir was one of the features in the Easter program of the Bell Telephone Hour, color telecast by the National Broadcasting Company.

18 Memphis Stake, 403rd stake now functioning in the Church, was organized from the Memphis District of the Gulf States Mission by Elder Howard W. Hunter of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve. Elder Richard Stoddard was sustained as stake president with Elders Everett C. Frazier and George W. Burns as counselors. Missionary work began in Tennessee in the fall of 1834, and some converts joined the old Mormon settlement at Far West, Missouri, in the latter part of 1836.

21 The Mormon Pavilion opened today as the New York World's Fair began its second and final season of operation. New at our Pavilion this year is a six-foot high replica of the statue of the Angel Moroni which has been reproduced in white and placed in the "Restoration Room." The larger copy of the angel, done in gold, stands atop the center tower of the Pavilion as it did last year. That is a copy of the statue on the Salt Lake Temple.

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A Spoonful of Sugar (Continued from page 485)

meetings, be on time, and be prepared to fulfil your assignment, to remain in the meeting until its conclusion—not just wait until the ordinance is completed then duck out, to be reverent, to have an attitude compatible with the power of God which is yours.

Your blessings as a bearer of the priesthood are numerous. Some of them would include: power to bless and serve others through the priesthood, growth and development in the kingdom of God, worthiness to receive the higher or Melchizedek Priesthood when you become of age, preparation for a temple marriage, privilege of being patriarch in your own family some day,



WHAT TWO MARRIED PEOPLE OWE EACH OTHER

RICHARD L. EVANS

There is a sentence from John Ruskin that suggests a subject: "Do not think you can make a girl lovely," he said, "if you do not make her happy."¹ This moves us to the question of marriage, of the hearts of parents, of children, and of all that happens at home. And to those about to marry—and to those who are—let it be said that marriage is not meant to be a halfway matter. What you invest in this venture is beyond calculation. There is no more complete commitment. And it works both ways: If either one of you is unhappy, both of you will be. And if you are happy with each other, your children likely will be. "The most important thing a father can do for his children," wrote one writer, "is to love their mother."² "Every home may be maintained if the members will maintain it. Any home may be destroyed if either of the two members will to destroy it. . . . Such domestic unions are spiritual . . . [and] represent unity of heart and intellect, of will and of conscience. Such marriages, moreover, represent the primary element of equality . . . so that, [as John Stuart Mill said it], 'each can enjoy the luxury of looking up to the other.'"³ "Marriage gives the finest opportunity that life affords for practising . . . principles . . . flexibility, adaptation, fair-mindedness, . . . upon which durability . . . depend[s]."⁴ In marriage, as in all relationships of life, all have adjustments to make. No one is perfect; all have faults; all can find faults. Little things can be much magnified. William Cowper gave us this couplet: "The kindest and the happiest pair, will find occasion to forbear; find something every day they live, to pity, and perhaps forgive."⁵ Beauty is sometimes sought. But there is beauty of much more than face and features. There is beauty of character; beauty of intelligence; beauty that lights the countenance; beauty that increases with respect, with service, with kindness and sincere consideration. Remember that in marriage you are investing more than can be calculated, and if either of you is unhappy, both of you will be. "The sum which two married people owe each other defies calculation," said Goethe. "It is an infinite debt, which can only be discharged through all eternity."⁶ "Do not think you can make a girl lovely, if you do not make her happy." We close recalling a sentence from President McKay: "No other success can compensate for failure in the home."⁷

¹John Ruskin, *Lilies: Of Queens' Gardens*.

²Author unknown.

³Charles F. Thwing, "The American Family," *Living Age*, August 19, 1911.

⁴Ida M. Tarbell, "The Business of Being a Woman," *American Magazine*, March 1912.

⁵William Cowper (1731-1800), English poet.

⁶Goethe, *Elective Affinities*, bk. 1.

⁷President David O. McKay, April 4, 1964.

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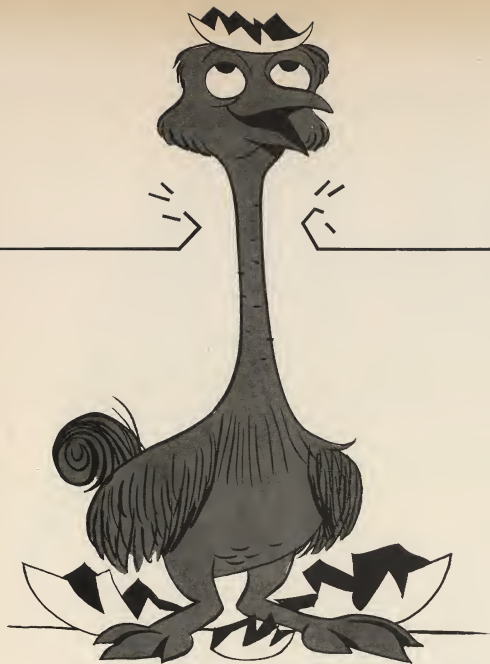
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DILLY THE DAWDLER

Flash card lesson:

Dilly was a fine little person—except for one terrible habit. Dilly was a dawdler. His only speed was too s-l-o-w.

Dilly was late for breakfast every morning because instead of jumping out of bed when he had had enough sleep, he would lie in bed and daydream and daydream and daydream.

Washing and dressing, which should take only a few minutes, sometimes took Dilly an hour because he would walk from room to room, stop to play with the cat, look out the window, and do most anything but put his clothes on.

Dilly's friends usually had to wait for him and sometimes they would leave for school without him. A few times Dilly was even tardy for school.

Dilly was a dawdler at school, too; and often while the other children would be out playing at recess, Dilly would be in the classroom still trying to finish his work.

Dilly missed lots of fun each summer because it would take him all morning to get his chores done. The other children in the neighborhood had done their work and had been riding their bikes, skating, or playing games for several hours.

It was an unhappy life for Dilly. He was tired of being scolded and hurried and reminded. He was tired of being too late for the fun and good times. He wondered what to do.

Dilly's mother told him that his dawdling was just a bad habit. Habits are formed when we do the same thing over and over again. Each time we do something, it's like wrapping another piece of thread around us until we are all bound up. Dilly had been a dawdler for so long that he was tied up tight with being too slow. Dilly felt there were so many threads around him that he just couldn't break them.

Dilly's mother suggested that the best way to break a bad habit is to begin unwinding the threads, one by one.

Dilly decided the first thread which should be unwound was the one for lying in bed too long in



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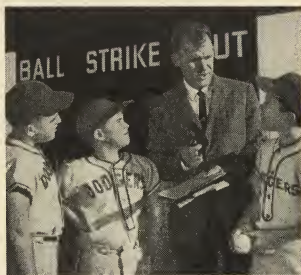
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the mornings. He made up his mind to get out of bed on time for three mornings in a row. The fourth morning he found himself out of bed on time without even thinking about it. That thread must be unwound!

Then Dilly decided for the next three mornings he would work quickly until he was completely washed and dressed. He surprised himself by learning how much easier it was to get dressed quickly than it was to take too long. Soon that thread was completely unwound, too!

By the end of another week, Dilly had unwound so many of his bad-habit threads that he could break the few which were left with one try. Dilly was free! He was no longer tied up with the bad habit of being a dawdler.

Which one are you—Dilly the Dawdler or Dilly who is free?

These Times

(Continued from page 470)

Adam's marriage must have been an extraordinarily happy and welcome one. He was alone. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.)

"And Adam called his wife's name Eve; because she the mother of all living." (*Ibid.*, 3:20.) (Our word "Eve" derives from the Hebrew words *Chavah* or *Havaah* meaning "living.")

Moses, chapter five, outlines the struggles of the first family after Eden:

"And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

"And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

"And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way towards the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

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"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." (Moses, 5:2-5.)

The family was also instructed, through angelic message to Adam, to "... do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (V. 8.) Further, "... Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." (V. 12. Italics added.) Thus began family teaching.

Then "... Satan came among them. . . ." and "... men began from that time forth to be carnal, sensual, and devilish" (v. 13), but Adam and Eve "... ceased not to call upon God." (V. 16.)

Cain, whose birth is also recorded in this version (v. 16), refused to hearken to the Lord, and "... loved Satan more than God." (V. 18.) The family was thus faced with discord. Cain slew his brother Abel. The family of man was torn by fratricide. A remarkable dialog between the Lord and Cain is set forth in the book of Moses. (Vs. 34-40.) It concludes with the terse words: "And I the Lord set a mark upon Cain, lest any finding him should kill him." (V. 40.)

The later commandment "Thou shalt not kill" seems to have received prominent attention here. Cain complained, "... my punishment is greater than I can bear." (V. 38.)

But the Lord did not pronounce a death sentence on Cain. Why Adam and his posterity did not is also explained in verse 40: "[And I the Lord said unto him [Cain]: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him." Thus mercy was shown by the Lord to Cain, and men were warned to spare his life, murderer though he was.

Later in the account, murder occurs again. A "... secret combination, and their works were in the dark, and they knew every man his brother," (v. 51) threatened the heretofore open and free society of Adam's family. Then God



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cursed the earth (v. 56), for men
“... would not hearken unto his
voice, nor believe on his Only
Begotten Son ... [who] should
come in the meridian of time, ...”
(V. 57.)

The affairs of the family of Adam
appear discordant and gloomy
indeed as one comes towards the
end of this cryptic chapter. But did
Adam or God give up?

“And thus the Gospel began to
be preached, from the beginning,
being declared by holy angels sent
forth from the presence of God,
and by his own voice, and by the
gift of the Holy Ghost.

“And thus all things were con-
firmed unto Adam, by an holy
ordinance, and the Gospel preached,
and a decree sent forth, that it
should be in the world, until the
end thereof; and thus it was.
Amen.” (*Ibid.*, 5:58-59.)

Is there hope in the world for the
human race? For a few? For all?
For all who seek? Section 1 of the
Doctrine and Covenants says “...
the voice of warning shall be unto
all people, by the mouths of my
disciples, whom I have chosen in
these last days.

“And they shall go forth and
none shall stay them, for I the Lord



THE USE OF PROFANITY

RICHARD L. EVANS

We have previously cited these words from George Washington on the prevalent practice of profanity: “The foolish and wicked practice of profane cursing and swearing is a vice so mean and low, that every person of sense and character detests and despises it.”¹ There are many who have expressed their feelings on the same subject: “Profaneness is a . . . vice,” said Edwin Hubbel Chapin. “He who indulges in it is no gentleman. —I care not what his stamp may be in society, or what clothes he wears, or what culture he boasts.—Despite all his refinement, the light and habitual taking of God’s name in vain, betrays a coarse . . . will.”² “Profanity never did any man the least good,” said an unknown author. “No man is the richer, or happier, or wiser, for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society.”³ The “tendency to speak lightly of God”; “the habit of flipping out an oath on any and every pretext” is, in fact, a “poverty of language.” “Among many nations,” reports a widely respected periodical, “profanity is restricted to the ignorant and underprivileged; with us it is the educated and the sophisticated alike. . . . Even if we try to judge generously, we must concede that swearing . . . reveals both a paucity of ideas no less than of vocabulary. . . .”⁴ “When men interlard their otherwise dull speech with a number of oaths, they are said to use ‘strong language.’ But they are in reality weakening language.”⁵ Despite the prevalence of profanity, there is still good language and bad language, refined speech and crude speech, reverent language and irreverent language, and the prevalence of such practice hasn’t removed the difference between the two. Basic to all of this is what is called a commandment—indeed, one of the Ten Commandments, none of which has ever been repealed so far as we are aware: “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”⁶

¹George Washington.

²Edwin Hubbel Chapin (1814-80). American Unitarian clergy.

³Author unknown.

⁴Christian Century, November 29, 1933.

⁵Ibid., May 30, 1934.

⁶Exod. 20:7.

“The Spoken Word,” from Temple Square, presented over KSL and the Columbia Broadcasting System, February 28, 1965. Copyright 1965.

have commanded them." (Vs. 4-5.)

The family of Adam and Eve presents a challenging spectacle in these times. What are the prospects for a happy restoration of the family reunited in the bonds of love and faith, "That in the dispensation of the fulness of times he [God] might gather together in one all things in Christ"? (Eph. 1:10.)

Three years before his death, Adam called his son Seth "... with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

"And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation; and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (D&C 107:53-56.)

The entire family, evidently, were not called together for that extraordinary occasion, only the residue "who were righteous."

Did the quality of righteousness, and no other, set limits for the reaches of love and faith in those times? What of today? On what grounds can an individual reenter the circle of Adam and Eve? Are race, politics, national origin a bar? Or only righteousness? Through what trials of faith and love can noble father Adam and loving mother Eve realize their dream? Will their family be united or remain forever disunited? Eve, bearing her son Cain, exclaimed with hope, "... I have gotten a man from the Lord; wherefore he may not reject his words." (Moses 5:16.) How did Eve, the mother, face the challenge of the terse report: "But behold, Cain hearkened not, saying: Who is the Lord that I should know him?" (*Idem.*)

The question, "Who is the Lord, that I should know him?" is a sober question. Parents may teach. Parents may pray. But each child in Adam's family must also learn and decide the basic issues for himself.

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To Walk by Faith, Not Sight
(Continued from page 481)

something to eat at Riverview.
OK?"

"Yes, let's go to that little glen
where we had our picnic the day
before you left."

The retreat was a grassy glade
beside a small canyon creek run-
ning between clumps of fragrant
pines. They had said little dur-
ing the ride. Their nearness to
each other was enough. They
spread a blanket on the grass and
sat down. With the assurance of
her dearness to him, the problem
over which Martha had brooded
for months did not seem unsur-
mountable. She felt she would soon
find that her fears were unfounded.

But this inference that they could
be married immediately—he knew
it took time to prepare for a temple
marriage, even longer than for a
civil one. There would be inter-
views with their bishop and stake
president. He kept up his
tithing while he had been away?
And the change in him that she'd
been so worried about. Oh, she
wished he had never met his Dr.
Shroeder.

They sat in silence for a few mo-
ments. Then Paul breathed a deep
sigh and said, "Well, Honey, we'd
better talk about our plans. I know
we always said we'd have a big
wedding—invite everybody, and
make it a time they wouldn't for-
get. But we did say, too, that if
things worked out so we could
afford it, we wouldn't wait until
I am through.

"Thank the Lord they have. This
lab assistantship Dr. Shroeder got
for me sets us up fine. The work
fits right into my course; it will be
like being paid for doing what I'd
have to do anyway. And having it
cinched at the end of the quarter
made it so I could get away these
few days and come for you."

She searched his face to see if he
were really saying the words she
was hearing. With an effort she
found her voice.

"Paul—you don't mean—get mar-
ried out of the temple?"

"Of course I do, Honey. There
isn't time for that and besides—" He
hesitated before saying the words
that he knew would hurt her. "Be-
sides, Marty—I couldn't get a re-
commend if we did have time.

Honey, I—I have outgrown the Church."

She cried out and looked at him as if he had given her a physical blow.

"Don't take it like that, Darling. I haven't changed into a monster. I haven't anything against the Church. Some parts of it are fine. I'm glad I was brought up in it. But when one gets away from it out into the world and studies all the things I've been grinding at and meets great men with minds that see beyond superstition—and wishful thinking—"

"Oh, Paul, it's all that horrible Dr. Shroeder you've come to worship. How I wish you had never met him. How I hate him."

"Marty, you'd love that man if you knew him—and I hope some day you will know him. It is he perhaps more than anyone who has opened up a bigger world to me—broadened my horizon. But maybe it will be hard for you to believe this—he first took an interest in me when I resented some of the things he was teaching because they didn't square with our church doctrines. He is tolerant of everyone's beliefs, but his beliefs are so much more reasonable. He has helped me to see truth as something that can be demonstrated—not as blind, intangible faith."

She said, "The Bible tells us to walk by faith, not sight. But maybe he has even robbed you of belief in the Bible—in God." There was bitterness as well as hurt in Martha's words.

They talked on and on until darkness closed around them and the moon and the stars came out. They talked not in anger; their love was too deep for that. But as the hours passed the breach between them widened until there was no longer talk of marriage. The more Paul tried to explain his new point of view, the stronger became Martha's loyalty to the Church and her testimony of the truth of the gospel.

At last they made a compromise. Paul promised to affiliate again with his branch of the Church in Chicago. He could not bear the thought of losing Martha and was sincere in his promise to try to regain his old beliefs. And she promised to read books and articles he would send her to help her understand his new way of thinking. Their engagement was no longer

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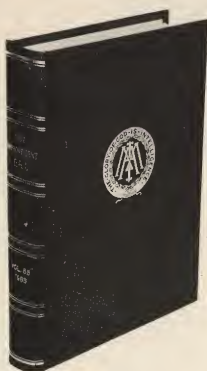
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binding, but they would write to each other as friends. The good-bye was sorrowful for them both.

Shortly after Paul's return to school he wrote that Dr. Shroeder had been given a leave of absence from the university to do some special medical research in Switzerland.

This was good news to Martha. She felt that since his influence on Paul was so strong, there would be more hope for the old feeling for the Church to return to Paul with the doctor away.

But it did not remove her desolation over the broken engagement. It seemed that the foundation of her very life had crumbled. Surely there could be no future happiness for her without Paul. At the same time her belief in and devotion to the Church was so strong she knew that she would never marry unless it could be in the temple where she would be sealed to her mate for all eternity.

And so there was no joy in her days. She lost weight. She could not sleep. She found no pleasure in social activities with her friends.

Her father and mother began to worry about her. They felt that she must have a change, some new interest to ease her heartbreaking disappointment.

Then a letter came from Aunt Selma in Salt Lake City telling them about the tour the Tabernacle Choir was going to take to Europe and saying that she as a member could have a companion go along with her. Would Martha's mother consider making the trip with her?

Perhaps her was an answer to their need. At once both parents insisted that Martha instead of her mother should take the trip. She protested, insisting that it would be too expensive and that it was her mother's right to go. But they finally persuaded her that she needed this new experience.

In the excitement of preparation, Martha brooded less and began to feel and look more like herself.

The journey was filled with exciting happiness—association with the choir members and their companions, thrilling concerts, and the growing enthusiasm of the audiences. Martha thought what an outstanding missionary service this tour was for the Church. She could even feel her own strong testimony becoming stronger.

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The climax of her trip came in Switzerland. Aunt Selma had written to relatives in Bern. The relatives met the group and warmly welcomed Martha and Aunt Selma. They wanted to take them both home, but Aunt Selma had to stay with the choir to prepare for the concert. So Martha went with her cousins to their little Swiss home, where she was treated as an honored guest.

They were full of questions about the choir, the Church, and, of course, about their American relatives. She grew hopeful of interesting them in the gospel.

Martha was proud to accompany her relatives to the concert in the huge Stestalle, the largest auditorium in the vicinity. She knew they would love the music. Martha felt that the singers were at their very best. The response was overwhelming.

The following day, when the choir had to move on for their next engagement, the relatives made such a protest about Martha's leaving that Aunt Selma suggested that Martha remain with them during the rest of the tour and join the group when they were ready to return home. Martha happily agreed.

A few days later Martha was sitting on the front porch writing to her parents when a cab stopped in front of the house and a distinguished-looking gentleman got out. He looked at a slip of paper as if to make sure of the address. Then he dismissed the driver and walked up the path.

Martha was about to go inside to report the coming of a visitor when he removed his hat and asked, "Can you tell me if Miss Martha Mansfield is staying here?"

"I am Martha," she answered, very much surprised.

He stepped nearer.

"I am Dr. Frederick Shroeder. I should like very much to have a talk with you."

Martha paled, and a startled cry escaped her. All her resentment against the man who she felt had robbed her of life's happiness flooded through her.

"I am aware of how you must feel toward me, and I am more sorry than I can tell you. I would like to make some explanations. I think I can make amends."

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she had ever heard. His manner was so gentle she could hardly believe he was the devastating man who had had such baleful power over Paul.

"How—did you know I was here?" she asked, still believing.

"Paul cabled me and begged me to see you."

"Will you sit down?" She pushed a chair toward him.

For the next half hour he talked to her in quiet tones and with a look in his deep blue eyes that reminded her of her father's expression when he was trying to help her understand something that baffled her or to comfort her when she was hurt.

He told her of his first meeting with Paul in their student-teacher relationship and of his impression that here was one of the most promising young men he had met in years. He said he was impressed, perhaps most of all, with his deep sincerity and his loyalty to his convictions. When some of Paul's classmates twitted him about his peculiar views on religion, he admired the way the boy defended them. He learned thus indirectly something about Latter-day Saint doctrines, and he respected them.

Then he explained that as a teacher of science and medicine, his task was to teach his students facts which research had established. At first Paul was skeptical of many points presented in classes and in the informal seminar meeting he had with his students on Sunday evenings, the time when most of them could meet. Soon Paul seemed avid for more and more information on every subject that presented itself. He could not hear or read enough.

"You see, Miss Mansfield, I wanted him to gain a broad understanding of as much of human knowledge as I could help him with. I did not dream I was enticing him into water too deep for his limited preparation. I can't understand why I was so blind that I couldn't see that he was floundering. I did not realize this until he came back from his trip to Utah and told me about you and the unhappy breaking of your engagement. Since then I have been trying to help him see that science and religion are not two separate worlds with no relation to each other. They are both essential to our well-being.

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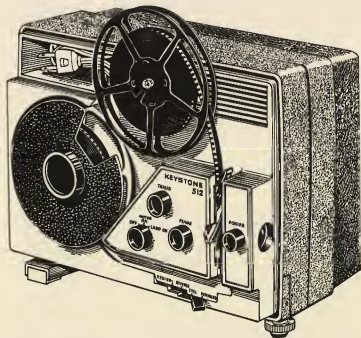
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I hope you will believe me when I tell you I am a religious man even though I am not of any religious denomination. My feeling has been that above all creeds is religion."

Martha showed keen interest in what the man was saying. She sat very still, leaning toward him, drinking in every surprising word.

He paused and regarded her with sympathetic concern. Neither spoke for a few seconds. Then Martha reached out her hand impulsively.

"I'm so glad you came," she said in a voice little above a whisper.

He took her hand in both of his and held it, looking deep into her eyes.

"You'll stop in Chicago and see Paul on your way home, won't you?"

She hesitated, then answered, "I—I would like to, but I—I don't know if I should."

"I want you to take a message to Paul from me." He still held her

**WHAT COMETH OUT OF A MAN...**

RICHARD L. EVANS

Sometime ago we mentioned that what a man laughs at may be the measure of his mind.¹ The words he uses may also be the measure of his mind, or even more than his mind—his character, his soul, what he is inside. Said the Master of mankind: "There is nothing from without a man, that entering into him can defile him: . . . Because it entereth not into his heart, but . . . [the things which] cometh out of [him, those are they] that defileth the man."² As to the practice of profanity and suggestive, offensive humor and low-minded talk, which come out of a man, there is this further comment from a widely respected periodical: ". . . In the name of 'realism,'" it says, "our playwrights have been subjecting the country to a nauseous overdose of foul language. Granted that there are situations in which a man—especially if he lives close to the [lower] level—is likely to express his emotions in profanity, [but] the stage has come to employ such language so generally as to rob it of all effect as emphasis, and so unnecessarily as to constitute an offense to many ears. . . . The name of God has been degraded into a butt for . . . a joke. . . . It has been bandied about as a punctuation mark. . . ."³ To this, an internationally eminent churchman added: "The moral fiber of a people tests the strength and endurance of a nation. Morality finds its true source of power in the spiritual contact of each individual with his God. . . . Unfortunately, we have suffered . . . from a plague of obscenity, blasphemy, and perjury. . . . Today's solemn assembly is a prayer of repentance for such offenses. . . ."⁴ This we borrow from yet another eminent observer: "We often hear people excuse themselves for their uncouth manners and offensive language . . . but we ought to imitate the best speakers, and study to convey our ideas to each other in the best and choicest language. . . . Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil. . . ."⁵ We have no right to be foul the air or water we use, and we have no more right to be foul the moral atmosphere than we have to be foul the physical atmosphere. Paul said it to the Colossians in these seven terse words with exceeding sharpness: ". . . put . . . filthy communication out of your mouth."⁶

¹Richard L. Evans, "The Spoken Word," January 31, 1965.

²Mark 7:15, 19-20.

³Christian Century, January 15, 1930.

⁴Cardinal Hayes, excerpt from a speech made in New York City, reprinted in *Literary Digest*, June 11, 1927.

⁵President Brigham Young, June 17, 1866, *Journal of Discourses*, 11:255.

⁶Col. 3:8.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, March 28, 1965. Copyright 1965.

hand and spoke with deep earnestness. "He told me that you wished he could walk by faith, not sight, as you do, as your religion teaches that one must. He told me he was going to try to get his old faith back, since that was the barrier between you, and I believe he was trying. I know I was the cause of his loss of faith—his loss of you—and it has troubled me more than either of you can know. I wanted to help him. I wanted to understand him. He gave me some of your church works when I first became interested in him, and we became friends. I had never read them, but I brought them with me and read them on the boat while I was crossing and have thought a great deal about them since. I do not think I could ever be a convert to your faith, but I am able to understand and respect it the more I know about it. And a few evenings ago I went to a concert by your famed Tabernacle Choir. While they were singing that great, moving hymn 'Come, Come, Ye Saints,' I suddenly caught a glimpse of that faith by which your people walked across a wilderness and built an empire—and produced men like Paul and women like you. Will you take that message to Paul from me?"

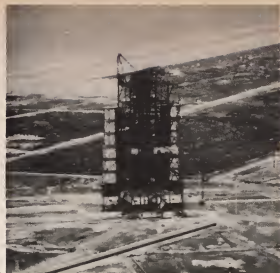
"Yes," she promised after a pause, "I will see him and give him your message."

They said good-bye. And in a few days Martha was on her way home, with gratitude in her heart that she had met Paul's idol and a new hope for happiness.

EPILOGUE

In the years that have elapsed since the recorded events of this story, Paul did find his way back to the peace and satisfaction of re-affiliation with his Church. He and Martha were married during the Christmas holidays before he received his MD, when he could be home long enough to make arrangements for the temple marriage of which they had dreamed. After an internship and a residency at Rush, he is now with a well-known clinic in Utah and is the father of two fine boys.

Though Dr. Shroeder has not joined the Church, he is a close friend of Paul and Martha, and they have faith that someday he will join.



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New MIA Meetings



● Until now, the Young Men's superintendency and the Young Women's presidency of the Mutual Improvement Associations in each ward have been called by the bishop to attend a special meeting monthly concerning the progress of the work with the boys and girls of the ward and to receive counsel from him on further procedures. Under the new correlation program, the bishop will no longer hold these meetings for this purpose. The following procedures will now be carried out.

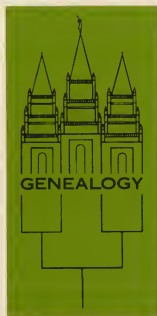
1. The MIA superintendency and presidency will meet with the member of the bishopric who is adviser to the MIA concerning specific MIA problems only as needed.

2. There are to be established separate ward MIA evaluation meetings on the second week of the month immediately after MIA to obtain, organize, and discuss information about every boy and girl in the ward.

3. There will be two such meetings in each ward, the YMMIA superintendency meeting with all of their ward board members and the YWMIA presidency

Genealogy Family Night

BY ASTA J. MALAN



● I have been doing genealogical research for thirteen years, have taken genealogical classes at the BYU Center in Ogden, Utah, and have taught many genealogical classes.

Anyone doing genealogical work knows that one cannot help being filled with enthusiasm and the desire to tell others of the happiness experienced.

My own family listened to the telling of my successes and disappointments in my research work, and they were all drawn into participating in order to get the temple work done.

We have three sons and two daughters, all married in the temple. This is truly one of our greatest blessings, for we all understand the importance of the sealing ordinance and can help to do this work for our ancestors.

A little over a year ago I realized that, although our family understood the importance of genealogical work and participated in the temple work, they knew very little of the history of their grandparents, great-grandparents, and others who have gone before us and to whom we owe so much.

I also felt that each family should own a complete pedigree chart so that if anything happened to my records they would know what work had been done and also if the records of this work were in the archives in Salt Lake City.

It took much thought and some courage to approach my busy family, twelve different personalities, about having a monthly family night. Everyone was willing to try, so in January 1964 we held our first family night for the purpose of getting to know the histories of our

meeting with all of their members.

4. Activity directors involved in the rehearsals for that evening are the only members of the board who may be excused.

5. This new evaluation meeting takes the place of the former separate meetings of the Young Men's and Young Women's leaders with the bishop.

6. Stake board members may visit the ward evaluation meetings and thus become better acquainted with the young people of the stake.

At the evaluation meeting, the president of the Young Women and superintendent of the Young Men will be able to obtain proper information necessary to be taken or discussed at the ward council meeting vital to the bishop for his successful guidance of youth work in the ward.

It is intended that all activities of each youth be reviewed and evaluated. The MIA officers will be prepared to give the bishop the evaluations.

Are there boys and girls whose testimonies are weak? Encouragement can be planned and each organization

can be brought in to help.

Are young men or young women not active in Sunday School or not taking part in the ward social activities? Is priesthood attendance on the part of young men being neglected? So interwoven are all of the activities of the Church that neglect of one often shows in all of them. To build strength in the young—strength in testimony, in loyalty, in devotion, in activity, in helpfulness, in faith, in charity, in love—these are the ideals such a meeting will help to promote.

There are many facets to be cut in the diamond which is youth.

At the ward council meeting the MIA officers will come prepared to contribute to the information asked for by the bishop. He will already know about the home life of the youth from the home teachers. He now will learn of the activities in the ward. This preliminary evaluation meeting will enrich the ward council and make its work and that of its executive committee more effective.

ancestors. And since we learn best from doing things, each family agreed to copy its own pedigree charts.

We take turns having family night in our homes. The family in whose home we meet takes charge for that evening and plans the program, which always includes a song, prayer, a history of an ancestor or history pertaining to ancestors, and a musical number by some member of the family. Then pedigree information which has been written on a blackboard prior to our meeting is copied, husband and wife taking turns copying. For a while we had a few members not doing anything while the others copied. Then we realized their time could be well spent writing personal histories. So now the one who isn't copying pedigree information is writing his or her own personal history, one thing that is very difficult for most people to find time to do. We serve a light refreshment just before we close our get-together and during this time decide where and when we will meet next month. We dismiss with prayer.

When one of the grandchildren becomes twelve years of age and starts attending MIA, we include that child in our family night. We feel this is a fine way to introduce the grandchildren to genealogical and temple work as a family project and to help them appreciate the importance of family unity in the plan of salvation. We hope to encourage them to start their own Books of Remembrance. Each one is given personal record, pedigree, and family group sheets to fill in on family nights, and Grandma suggests they wish for a Book of Remembrance cover for a Christmas or birthday gift.

One family night during the year was devoted to doing sealings in the Salt Lake Temple, an experience we will remember and cherish. A former president of the Danish Mission officiated at the sealings and, since a number of us understand the Danish language, he performed some of the sealings in Danish, an inspiring and solemn privilege for all of us. After the sealings were completed, we were privileged to have him answer questions and talk with us about temple work.

Another family night we attended a ward meeting where Elder A. George Raymond, president of the Logan Temple, spoke on the subject, "So This Is Heaven."

We feel these spiritual experiences will keep us closer together as a family and hope they will instill in our grandchildren a desire to go to the temple when they are old enough to be married in the temple and to help with the work for our ancestors.

Our family night has helped all the members of the family to understand better the work "Mom" has been doing for so many years in both research and the gathering of histories of ancestors. They have offered money to help with the paid researcher, and everyone cooperates to make our evening well worth our efforts.

I am sure we all feel the blessings from these evenings spent together, and "Mom," who started it, would like all mothers to experience the wonderful warm feeling I had in my heart when I reminded a daughter-in-law of family night and she answered, "Mom, I look forward to each one and can hardly wait for that night to come." Then she hugged me and said, "I love you."

● We are told in the scriptures that *this* life is the time for men to prepare to meet God. I have often asked myself, How can I prepare to meet God? What do I have that is so important to me? The first and most important thing I consider is my priesthood. My priesthood gives me the authority to prepare to meet Christ. The responsibilities which come by the Aaronic Priesthood are numerous. Above all, I enjoy fulfilling these responsibilities. My priesthood also prepares me to accept the greater calling and duty which is required to regain the presence of my Father. I am looking forward to the day when I shall obtain this higher priesthood because I love it, and I know what it can do for others. The first responsibility I expect to assume is that of a full-time missionary in some part of the Lord's vineyard. Is there any better way to begin this phase of life with this added responsibility than fulfilling a mission? I think not.

Alma admonished: "... how strict are the com-

mandments of God." It requires an individual to be self-conscious, that is, conscious of the things he does and conscious that the Lord is pleased with his righteous actions. He must also be willing to give heed to the promptings of that still, small voice which is a gift within him. Such an achievement results in responsibilities and duties which, in the fulfilling thereof, result in a spiritual dimension. This is the most priceless gift—the companionship of the Holy Ghost.

As I study the truth which made the Prophet Joseph Smith the great man he developed into, and as I come to the realization that our beloved prophet and leader, David O. McKay, is in this day a shining example to the members of the Church, I begin to know the true meaning of the gospel. I begin to understand that a self-conscious individual lives, to the fullest of his abilities, the truth of all things. Realizing this, I have concluded that matters such as

THE PRESIDING B

This I believe



BY ROBERT PREECE BURTON

Robert Preece Burton, the son of Theodore M. and Minnie Preece Burton, was born July 29, 1946, in Salt Lake City. He grew up in Logan, Utah.

Because of assignments of his parents, who have served two missions in Europe, Robert has spent five years in the mission field with them. While living in Frankfurt, Germany, he played Little League football and basketball and pitched for the winning Little League baseball team. He organized and operated the Frankfurt army dependents' high school bookstore, was elected president of the high school National Honor Society, and earned Duty to God award.

On returning to Salt Lake City he entered the University of Utah on an honors scholarship. He is assistant scoutmaster, Monument Park 9th Ward, Monument Park Stake.

● Since 1957, most of my life has been spent in Europe under circumstances very different from those usually afforded LDS youth. Closer communication with God became a real need. I soon gained a strong testimony that someone was really there whenever I needed help.

I was ten when we first moved to Europe. School and Little League sports occupied most of my time. My family and a small church group provided all of my social activity. During my second stay in Germany, I was well into my teens—the age when close friends outside the family become important. In Utah, where the close bonds of the Church soon swept a newcomer into the midst of activity, no special effort was required to meet a wide variety of people. However, in Europe most houses were surrounded by walls or steel fences, with shutters or iron bars on the ground floor windows. Meeting the neighbors meant meeting their watchdog first.

I soon found that this lack of social contact was affecting my entire life. I had a problem and needed help. My first thoughts were to turn to my Father in heaven, for I knew that he understood my situation. After praying I realized that I was in a sort of refiner's fire which could either burn me to a bitter crisp or temper and strengthen me. I decided the latter was for me. The Lord understood my desire,

schoolwork and the like cannot be taken lightly because we can and must be perfect to the measure of one's ability in all things. To me, this is the most important quality in President McKay. When the youth, and for that matter all members of the Church, come to have a strong faith in the Lord, they are much better prepared for the learning opportunities and the vicissitudes of life. Faith is power. The youth of the Church can have this power now because it is available now. Learning to serve, learning to pray, and learning to recognize truth are of eternal importance, and we can say we have done our best if we have been honest with ourselves.

The gospel has many responsibilities and many blessings. The Lord has given us an opportunity to prepare for every responsibility. The time is now, while we are yet in our youth. Now is the time to stand firm and bear a testimony to the world. This I believe.

This I believe



BY EARL L. TAYLOR, JR.

Earl L. Taylor, Jr., was born on March 24, 1947, in Salt Lake City. He is the son of Earl L. and Mary A. Taylor. His early years were spent in Othello, Washington (Grand Coulee Stake.) When Earl was thirteen, his family moved to Mesa, Arizona.

Earl, a priest in the Aaronic Priesthood, has received his Certificate of Achievement every year since his ordination to the office of deacon. Earl has been awarded the rank of Eagle in the Boy Scouts and is now serving as the guide patrol leader in the Primary organization.

ISHOPRIC'S PAGE

for the next few months were filled with many trials which eventually led to unlimited opportunities. A job in the local branch of the Church was made available; I was elected to an office in my high school and was invited to join several organizations. Each time I faced a new trial or challenge I prayed about it and then gave it my all. With the help of the Lord, new opportunities, new friends, and new successes seemed unlimited.

Through these experiences words like responsibility, character, service, and industry took on new meaning. I was asked to plan monthly firesides for our youth group. This responsibility presented difficulties and burdens, but I believed in it precisely because these burdens were something I should become accustomed to. I noticed that the real distinction between adults and children was the acceptance of responsibility. I learned, too, that character was not developed by merely believing in it, or listening to sermons, or receiving instruction on what constitutes character. I saw that growth resulted from standing up for church principles instead of always taking what seemed to be the easiest road. On one particular climb in Switzerland, the guide brought only a canteen of tea. I was never so glad to see base camp again, only to learn that part of a cup of milk was the only permissible drink left. Like the muscles of my body,

I had to exercise character in order to develop it. Now I believe that strength of character is one of the most powerful forces that can exist among intelligent people.

I believe that service is the shortest road to happiness. I had never realized that someone could give and give and give until that which he gave was really his. One of my greatest joys came through sharing the gospel with a friend. Experiences like this taught me that real happiness has no relation to selfish pleasures.

I began to see the immense satisfaction of being industrious. During the summer preceding my junior year, I worked eleven and one-half hours a day with a fifteen-minute lunch break. At times it seemed rough, but the feeling of peace and satisfaction that came over me each evening at sunset made it well worthwhile.

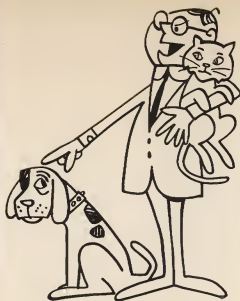
I believe that the industry shown by our pioneer fathers is basically responsible for the success enjoyed by this Church. I believe the exhilaration of reaching any worthy summit is a result of the diligence of the climber.

Certainly, with the attributes of character, service, industry, responsibility, and the help of God, the success and happiness which an individual can enjoy are incalculable. This I believe.

A father is a very special person. Of course there are fathers and fathers, but your father and mine are the very top of this father scale. Our fathers are made of heart.



Father is a gentleman,
gentle and mannerly.



Father is kind, yet
tough against brutality.



Father is strong,
but also tender and mild,



Father is a sportsman,
fair and honorable.

Today's Family

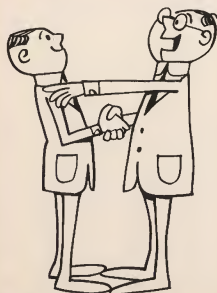
BY
FLORENCE B. PINNOCK.
EDITOR



Father is a fellow,
just and incorruptible.



Father is a softy, a white
hanky to dry our tears on.



Father is a smoothie,
polite and appreciative.



Father is all male but so
kind and understanding.



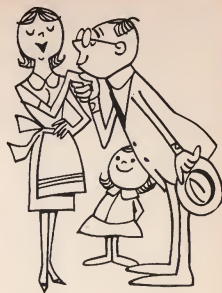
Father is a gentleman; he
really is quite a person.



Father is a noble man
with honor and justice.



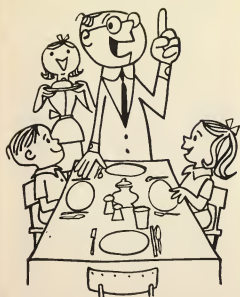
Father is a good guy,
fun-loving and vital.



Father is gallant,
gracious, and refined.

H

E



Father is the head
of our home.



I'm glad I'm his
today, tomorrow, always.

It is said that one father
is more than a hundred
schoolmasters. His footsteps
sink deep, and little feet
try their best to walk in
them. A father's job is not
an easy one; his
responsibilities are great.
Furnishing the food, shelter,
and clothing for his brood
is just the beginning of
his duties. A father must
find time to give of himself
to his children, time to
play with them, time to
teach them to be ladies and
gentlemen, time to instill
knowledge into their small
heads and character into

(Continued on following page)

Today's Family (Continued from preceding page)

their lives, time to give them ambition to succeed, and time to just plain love each little chick. A father is a compass, a pattern, a teacher, a guide, an inspiration; a father is a very special person.

BARBECUING—A MAN'S DELIGHT

A man loves an informal party, especially an outside barbecue, calling for no tie, sport shirt, slacks, and soft shoes. It isn't just the comfortable clothes that sell the barbecue idea to him, but outdoor cooking is man's cooking. He is king, and the food has a zest. It's fun, as a guest, to watch dinner in preparation, and as an added dividend there is the wonderful fragrance of tangy sauces, of charcoal, and of sputtering meat. The following are recipes he will enjoy preparing. As a wife, see that all ingredients are handy and that there is a big apron to cover the expanse of him, and then stop hovering, walk away, and be the happy hostess.

Meat, poultry, and fish take to charcoal, and when the great outdoors is added, it is a taste one can't buy in a bottle. There is a certain skill in barbecuing needed to produce just the right results. First it helps a great deal to have a good butcher. The age, grade, and cut of the meat are important, and it is best to rely on an experienced butcher.

King of Meats—Charcoal-broiled Top Sirloin Steak

First trim off any excess fat from a 1½- to 2-inch-thick steak. Rub the hot grill with the trimmings. When the coals have burned down to a glow, showing a gray film on top, it is time to begin broiling the steak. When the first side is a delicious brown, turn the meat with tongs; never pierce a lean part of a steak with a fork if you want your steak to stay juicy. Salt and pepper the cooked side and continue to broil the other side. A 1½-inch steak will take about 30 minutes to broil, slightly more or less depending on the degree of doneness desired. Serve the meat

sizzling hot on a heated platter.

It is a little like gilding the lily, but barbecue sauce can be brushed on the steak during the cooking. A true steak lover will want just salt, pepper, and a pat of butter. Mushrooms grilled in butter are a deluxe addition. Corn on the cob, a big green salad with bleu cheese dressing, and chunks of French bread are all this meal needs to raise it to culinary heights. Serve chilled fresh fruit for dessert, and the meal will be perfect.

Cube or Minute Steak Sandwiches

To keep thin steaks from curling, grill them between the wire bars of an old-fashioned flat toaster. Grill on one side and brush with sauce made of 1 can seasoned tomato sauce, ½ cup finely chopped onions, pepper, salt, ¼ teaspoon celery salt, ¼ teaspoon garlic salt, 2 teaspoons vinegar, 1 teaspoon sugar, 1 teaspoon Worcestershire sauce, dash of hot sauce. Combine, cover, and simmer about 20 minutes. It keeps well in a covered container in the refrigerator.

Spiced Steak

- 1 pound ground round steak
- 1 pound ground veal
- 2 teaspoons salt
- ¼ teaspoon nutmeg
- ¼ teaspoon freshly ground black pepper
- ¾ teaspoon paprika
- 1½ teaspoon celery seed
- ¼ teaspoon garlic salt
- 1 teaspoon onion juice
- 1 tablespoon lemon juice
- 2 eggs, beaten
- 1 cup sour cream

Combine all ingredients except sour cream. Mix lightly and shape into 6 thick patties. Grill over hot coals. Remove to a hot serving platter. Top each patty with ½ teaspoon melted butter. Heat the sour cream without boiling, pour over the meat patties, and serve immediately.

Broiled Round or Chuck Steaks

- 3 pounds of chuck or round steak, cut about 1 inch thick
- ½ cup salad oil
- ½ cup vinegar
- 1 clove of garlic
- Dash of salt
- Dash of oregano

Hickory salt

Combine all ingredients and pour over the steak in a shallow dish and refrigerate overnight. Turn meat occasionally. Grill over hot coals; sprinkle with hickory salt and baste with marinade.

Hickory Burgers

- 2 pounds ground beef
 - 2 eggs
 - ½ cup catsup
 - ½ cup finely chopped onion
 - 1 teaspoon salt
 - ½ teaspoon pepper
 - 4 soda crackers, finely crumbed
 - 8 slices cheddar cheese
- Hickory salt

Combine all ingredients except the cheese. Mix well. Form 16 thin patties. Place the cheese slices on half the patties; completely cover with the second patty. Seal edges well. Grill the burgers on one side, sprinkle with hickory salt, grill on second side, and serve on toasted buns with sliced tomatoes and sliced dill pickles.

Barbecued Patties

- 2 pounds ground beef
- 1 egg, beaten
- ½ cup chili sauce
- 1 finely chopped green pepper
- ¼ cup minced onion
- 1 teaspoon prepared mustard
- 2 teaspoons Worcestershire sauce
- ¼ teaspoon pepper
- 2 teaspoons salt

Mix and form into patties and barbecue. Brush occasionally with sauce made of ¼ cup cooking oil, ¼ cup catsup, ½ teaspoon garlic salt. Serve on toasted buns.

Grilled Chicken (8 servings)

- 4 broiling chickens—about 2 pounds each

Have the butcher split the chickens in half lengthwise and flatten them out by breaking the hip and wing joints so chicken halves will lie flat while broiling. Clean well and brush each half with oil. Season with salt, pepper, paprika, and a dash of ground sage. Place on grill with bone side down. When the inside is well browned turn to skin side down after brushing again

with oil. Cook well. Be sure the meat in the breast and thighs is cooked through. It should cut easily and show no pink when well done. It usually takes from 45 minutes to one hour to cook.

Canyon Trout

6 trout
Salt and pepper
Paprika
Flour

Clean and split the trout. Roll in flour, salt, pepper, and paprika mixture. Brush with salad oil. Place on a greased grill over hot coals. Cook on one side; turn and cook on other side until fish flakes easily with a fork. Remove from grill and place

a tablespoon of seasoned butter in each fish and serve immediately.

Seasoned butter for fish. Cream $\frac{1}{4}$ pound of butter and add 2 tablespoons fresh dill, minced, and 1 tablespoon lemon juice.

Cheese butter—good over steaks. Cream $\frac{1}{4}$ pound of butter and add 2 tablespoons Parmesan cheese and 2 tablespoons minced parsley.

Chili butter for hamburgers. Cream $\frac{1}{4}$ pound of butter; add 1 tablespoon chili powder and $\frac{1}{2}$ teaspoon dry mustard.

Tarragon butter—delicious in French bread served with grilled food. Cream $\frac{1}{4}$ pound of butter and add 2 tablespoons of dried tarragon leaves and a dash of freshly ground pepper. Spread on French bread and toast over hot coals.



HOME, SWEET HOME

A home can stretch over continents. One roof does not necessarily define a home. In the normal course of events, family members do grow up and their ambitions sprout wings, and off a son or a daughter may go. A mission, higher education, and vocations can add miles between the house which is home and the new abode. Ties need not be broken. Mother, father, or, in their absence, someone else can bind a knot and build strength in the family bonds. I know of an aunt who had helped raise some fatherless boys and did just this. After these fellows had been on missions, they found the higher education they wanted was two thousand miles from "home," and off they went, but the family roof still sheltered them. This understanding aunt extended this roof across the country by writing each boy a weekly letter. She told them of home, of the neighborhood, of what happened over at the ward; she never preached, but she always let her strong testimony shine through.

She would clip news from the local papers, quote a great man, tell a funny incident, each time strengthening the cord between home and away. The very bigness of this great lady did not expect a weekly letter in return. Not hearing from them for weeks or maybe months did not stop her from writing each week. These letters stretched over a period of twenty-five years and strengthened these boys so that they became stronger men. Home knows no bounds.

"Where we love is home,
Home that our feet may leave,
but not our hearts."

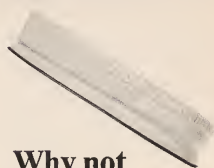
—Oliver Wendell Holmes

FOR A FAMILY HOME EVENING

Pretty Peppermint Punch

1 quart of milk mixed with 1 quart of ginger ale. Spoon 1 pint of pink peppermint ice cream on top and let melt. Serve in tall glasses with thin sugar cookies. *FBP*

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HALL'S REMEDY

Salt Lake City, Utah



MAKING WORK A PLEASURE

BY MABEL-RUTH JACKSON

A new family had recently moved into the green house a few doors down the block from us. Having seen several children in the yard and having children of my own, I wanted to become acquainted with the family and set out to call on them.

"Laughlin" was the name on the mailbox. I was just about to ring the doorbell when I heard the sound of singing with intermittent laughter. Glancing through the window near the door, I saw a woman and a small girl busily dusting and singing as they worked. I turned to leave and come back later, but the door was suddenly opened.

"Wait! Don't go!" It must be Mrs. Laughlin, I thought. "Come in!" she added.

"I didn't want to interrupt. I'm Mrs. Jackson from down the street."

"Come in," said Mrs. Laughlin, smiling. "We're just about through, aren't we, Carol?"

"I'm fru," said the small girl. "I'll go and put my dolly to bed now, Mommie."

"All right, dear. Thank you. You have helped me very much with the dusting," her mother replied.

"I'm glad," said Carol, a satisfied look on her smiling face as she ran off.

"Isn't she too small to do any work really well?" I asked.

Mrs. Laughlin laughed. "Oh, I know there's still some dust left there, but it isn't the perfection of

the work that counts at this stage. What I'm striving for right now is to have Carol learn to like work. That's the reason for the singing you must have heard."

"It sounded like the song the dwarfs in *Snow White* sang as they started out," I said.

"That's right," she said, laughing. "Heigh Ho, off to work we go! Carol has named herself 'Sneezy.' Billy says he's 'Grumpy,' and they thought it was a great joke to call me 'Dopey.'"

"I see you don't stand on your dignity," I said.

"No, indeed. That wouldn't get me far on my project," Mrs. Laughlin said soberly. "You see, I want my children to learn to get pleasure out of working."

"And so," I said, "you are teaching them to like it by the pleasant association of music and fun. How about that dreaded job of dish washing that is so often allotted to the older children? How I used to hate it!"

"So did I," said Mrs. Laughlin with a rueful smile. "The monotony of it. My mother said if she prepared the meals, it wasn't too much to ask of me that I wash the dishes. I used to wish she would let me do the cooking—some of it, anyway—for a change and give herself the job of washing up; and remembering my wish, I do just that sometimes with my two older girls."

"But that's not what you wanted to know. You asked how to make

dish washing agreeable. Well, I wrote out a poem one day and pinned it up above the sink. I chose Lewis Carroll's 'The Walrus and the Carpenter,' and I suggested Lorna and Ellen memorize it while they worked. Ellen said afterwards that the dishes were washed before they knew it, accompanied as they were by the nonsense verse. When they came to

"If this were cleared away," they said,

"It would be grand," they started to giggle so hard I had to find out what the joke was."

"It was ridiculously a propos," I commented, smiling at the thought. "You have a good idea—a very good idea."

"It works," said Mrs. Laughlin. "I got the idea one day when I was feeling discouraged at the way the children would manage to get out of doing the small tasks I set for them. I had the radio turned on and heard the 'Volga Boat Song.' I thought of those boatmen rowing away and singing as they did it. You know—Yo, heave ho! Then I remembered some sea chanties and railroad songs, all of them, I think, sung as an accompaniment to work, to make work more enjoyable. Why couldn't I adopt that old custom?"

"And you did," I said, wishing I'd had the good idea myself.

"Yes. You see, there is often not much joy in those monotonous, daily or weekly tasks that have to be done. It's the spirit in which work is done which makes it delightful or a bore. That's where the chance for character growth comes in. Making a game of the chore helps tremendously. And I always remember to express appreciation afterward."

"Yes," I said, "that 'Thank you' isn't the least important thing about your project. Mrs. Laughlin, I'm so glad I came today. I have learned something, and if you haven't taken out a patent on your project, I'd like to use it."

We both laughed as I stood up to go. "You're welcome to it," she said. "No charge."

"Well, I'm surely going to," I said seriously, "so don't be surprised if you come over to my house some morning and hear Richie and Faye and Bobbie and me singing away at the tops of our voices. You'll know some heretofore dreadful tasks are being accomplished happily."



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Since Cumorah
(Continued from page 483)

secret ordinances from which the general public was rigidly excluded.⁹⁶ So secret were they, in fact, that no certain knowledge of them has come down to the Christian world, whose ritual and liturgy had to be devised accordingly at a later date. As early as the fourth century, Basil noted that no written account had come down from ancient times prescribing how any ordinances should be performed.⁹⁷ Today even the Roman church is making drastic changes in rites and ordinances hitherto believed by most Catholics to have been the original, pristine Christian rites, descended without change or alteration from the time of the Apostles.

Why should the Roman church have taken this dangerous and unprecedented step? It is partly because the discovery of ancient documents in our own day has forced the Christian world to recognize that the practices of ancient times were really quite different from what they have heretofore been taught. We now see that in Origen, Hippolytus, Clement, Justin, and the Didache, we have brief and tantalizing glimpses of "a later forgotten aspect of the early Christian sacrament."⁹⁸ Scholars are just beginning to realize, for example, to what an extent the early Christians were attached to the temple, as when the Gospel of Philip says that the Christians are instructed by "hidden types and images that are behind the veil," so that "by these despised symbols we enter into a knowledge of salvation."⁹⁹ Christian scholars are rightly exercised to know what it is talking about.

The Last Best? Implicit and explicit in the concept of a gospel taught by degrees instead of all at once—"precept upon precept;... line upon line; here a little, and there a little"—is the idea that the most important, the highest, and the



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holiest teachings come *last*.¹⁰⁰ This is the exact opposite of the reasoning of the Christian world today, that the most important teachings must have come *first*, so that everything essential is known, while anything that may have escaped is not really vital. Few would dispute that the higher and holier a teaching is, the fewer are qualified to hear it: One need only recall the Lord's practice of discussing "the mysteries of the kingdom of heaven" only with his disciples behind closed doors, and of selecting only a few chosen Apostles to share in the still greater mysteries such as the transfiguration. All Christians, indeed, agree that the most glorious manifestations are reserved for the end. But the importance of a teaching is not measured by its depth and wonder but by the particular need of the person receiving it. God does give people at all times what is for them the most important teachings that could possibly be given.

For an unbaptized person nothing could be more important than baptism; for a sinful world repentance is a teaching of transcendent importance. The Catholic theologians are quite right in saying that the Christian world today possesses all that is essential for it to know, for what is essential is simply that which is sufficient to lead men to the next step. Such essentials and fundamentals have always been available to the human race, but they are not, on grounds of their importance, to be confused with great and glorious things promised as the reward of faith in ages and worlds to come. John Chrysostom constantly explained to his perplexed congregations that they should not be upset because the church no longer had spiritual gifts and powers as it did in the days of the Apostles, because the important thing was not to heal the sick and speak in tongues, etc., but to live an upright life. Thus by deliberately confusing what is *important*



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with what is high and holy, he belated the issue and made it seem that nothing important had been lost after all. "Are we today not just as good as the Apostles?" he asks. "... But they had signs and wonders, you say. But that was not what made them great. How long will we go on excusing our own indifference by appealing to their signs and wonders?"¹⁰¹ This sensible argument still does not explain away the lack of those spiritual manifestations which were the glory of the early Church.¹⁰² "The more exalted, glorious teachings of the gospel," writes Origen, "have always been kept from the vulgar."¹⁰³

To illustrate: We have in the New Testament only the teachings given by the Lord to the Apostles before the resurrection. Yet we are emphatically told that these teachings had not been enough to give these men faith or understanding of the resurrection, so that they flatly refused to believe the report of the resurrection when it was given to them by reliable persons, and when the Lord himself appeared to them, they tried to run away in terror. Now, if we possess only a very small part of the words of Jesus to the disciples before his death, how can we from them alone acquire a faith and understanding which the Apostles failed to get from the Lord himself? The standard explanation is that the Apostles reread the things they had not understood at first, which now in the light of the resurrection and the effusion of the Spirit became clear: These teachings "they now transmitted to the Church—the words and deeds of Christ, plus the intelligence which they had received through the illuminating action of the Spirit."¹⁰⁴ That sounds nice, but it is not what the record reports. The mere fact of the resurrection, though it made everything appear in a new light, was apparently not sufficient to give the

Apostles what they needed. In an instant the doubting Thomas accepted the resurrection, as the others had at an earlier meeting, and yet the Lord had to spend forty days off and on teaching the disciples "the things of the kingdom" before they were ready to go out on their missions.¹⁰⁵ What he taught them was not, as is commonly maintained, simply a repetition of what they had heard before—far from it. All are agreed that at that time the Apostles heard very secret things which they had never heard before; they asked questions which they had never dared ask before and cried in wonder, "These things are more marvellous than what we were taught before." Now for the first time they learned "the ultimate secrets," "the highest knowledge."¹⁰⁶ "Now," they cried, "he teaches us things which we had not known before, great, amazing, and real things."¹⁰⁷

What were these things? If the story of Christ's return after the resurrection were only a myth or wishful thinking, we would find either total silence on the matter or else the usual gnostic-philosophic claptrap masquerading as deep mysteries. Instead of that, we find, if we bring the records together, a remarkably consistent exposition of doctrines heretofore unrecognized by the Christian world. It is to these that we next turn our attention.

(To be continued.)

FOOTNOTES

¹⁰¹R. Latourelle, S. J., in *Gregorianum*, 44 (1963), pp. 256-260.

¹⁰²Even the *Clementine Recognitions*, I, 21, speaks of "things which were clearly spoken, but were not clearly written down."

¹⁰³Basil, *De Spiritu Sancto*, c. 27, in *Patrologia Graeca* 32: 188.

¹⁰⁴"Why have you dared to repeat what is not written?" says a very early apocryphon, *The Revelation to Peter*, in *Zeitschrift für die Neue Testamente Wissenschaft*, 23 (1924), p. 12.

¹⁰⁵Athanasius, *Apol. contra Arianos*, c. 11, in *Patrologia Graeca* 31:677.

¹⁰⁶His position is discussed by D. Thomas, *Dogmengeschichte der alten Kirche* (Erlangen, 1886), I, 209, 297f.

¹⁰⁷Hippolytus, *Philosophoumena*, VII, 20.

¹⁰⁸M. Grabmann, *Geschichte der scholastischen Methode* (Graz, 1957), II, 94f, 97-100.

¹⁰⁹So H. Rahner, in *The Mysteries*, p. 354f; J. H. Bernard, *Odes of Solomon*, (Cambridge University, 1912), p. 23, 25.

¹¹⁰Clement of Alexandria, *Stromat.*, V, x, 94ff; IV, 161, 3; In *Levit. Homil.* 13:3f.

¹¹¹Thus of Peter, in the *Clementine Recognitions*, III, 74: "During the whole three months which he spent at Caesarea for the sake of teaching, whatever he discoursed of in the presence of the people in the daytime, he explained more fully and perfectly in the night, in private, to us, as more faithful and approved by him."

¹¹²R. Eisler, *op. cit.*, II, 157, notes that the injunction to secrecy (e.g. Mark 9:1) was to be observed until the general resurrection, i.e., "until the second coming of the Redeemer in glory." Origen notes that the Lord's activities and teaching after the resurrection are the deep and hidden teachings of the Church, *Contra Celsus* in *Patrologia Graeca* II: 1029ff.

¹¹³A. D. Nock, in *Mnemosyne*, Ser. IV, Vol. V (1952), pp. 185f, 192, 199f; H. V. Soden in *Zeitschrift für Neue Testamente Wissenschaft* 12 (1911), 188-227.

¹¹⁴See above, note 86.

¹¹⁵A. Adam, in *Theologische Literaturzeitung*, 83 (1963), pp. 10f.

¹¹⁶*Goebel of Philip* 132:20-25; 133:15. A. Adam, *op. cit.*, p. 16, says that the real source of the Christian sacrament was the temple and not the pagan mysteries, this fact being concealed by the extreme secrecy of the temple ordinances.

¹¹⁷Discussed by C. Schmidt, *Geschichte Jesu mit seinen Jüngern*, . . . Vol. 43 of *Texte und Untersuchungen*, 1919, pp. 201ff.

¹¹⁸Chrysostom, in *Matth. Homil.*, 46, in *Patrologia Graeca* 58:479.

¹¹⁹Nibley, *The World and the Prophets* (Salt Lake City: Deseret Book Company, 1957), pp. 3-5.

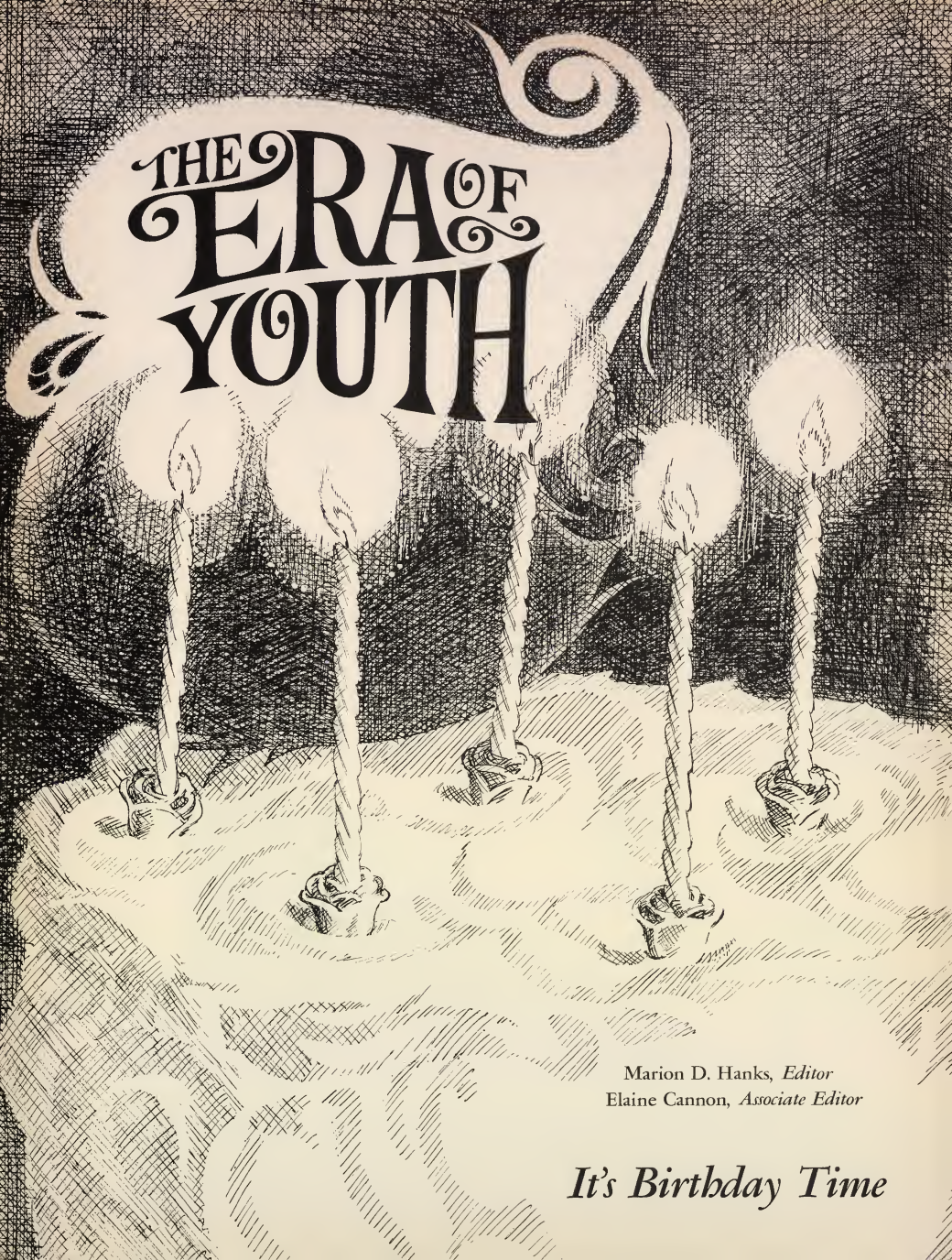
¹²⁰Origen, *Contra Celsus*, V, 19, in *Patrologia Graeca* 11:1208-9.

¹²¹Latourelle, *op. cit.*, p. 257.

¹²²Acts 1:3. "... the apostles . . . understood the Master only gradually and slowly." Bo Reicke, in *Interpretation*, 16 (1962), p. 160. An extreme case is in the *Apocryphon of James* 7:8, 10; 8:30; 11:6, where the Lord must prolong his post-resurrectional stay for eighteen days because the Apostles simply cannot learn their lesson.

¹²³*Apocryphon of James*, 2:33-39; *Apocryphon of John*, 19-22; *Acts of Thomas*, c. 47; *Evangel. Barthol.* (fragment), in *Revue Biblique*, 10 (1913), p. 185. Jerome, *Adv. Pelag.* 2:15, says that the Apostles after the resurrection asked the Lord to tell them what he had not told them before. So also in the 127 *Canons of the Apostles*, Canon No. 12; *The Discourse on the Abbaton*, Sec. 480; the *Gospel of the Twelve Apostles*, in *Patrologia Orientalis* 2:135, 160f.

¹²⁴*Epistle of the Apostles* 3 (14), 5 (16), 11 (22).



THE ERA OF YOUTH

Marion D. Hanks, *Editor*
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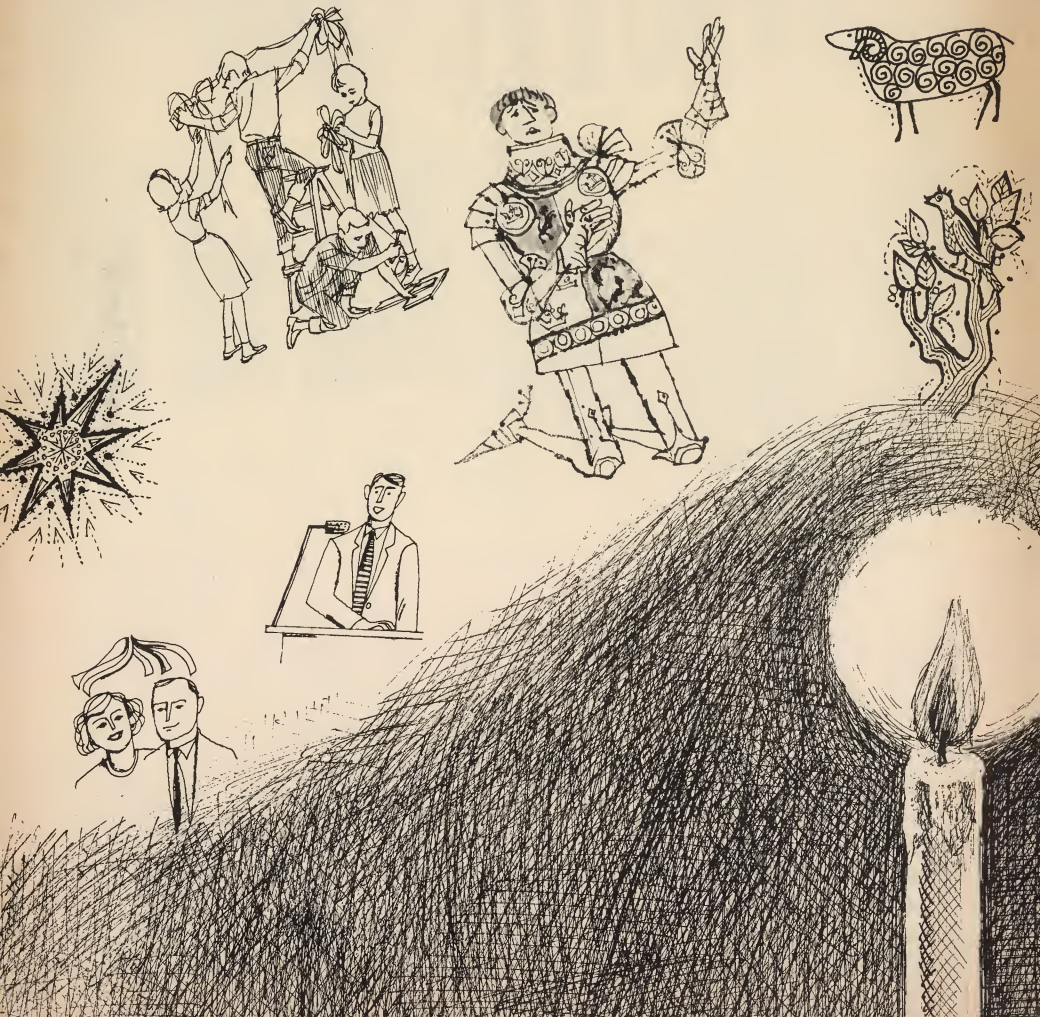
It's Birthday Time

● It's birthday time at the Era of Youth. We're five years old this month.

Birthday time is the happiest time ever. It's a time of looking back and blessing counting. It's a time of looking ahead and goal setting. It's a time of renewal, too, with each birthday marking the beginning of a personal new calendar. It's that way with people, and it's that way with our Era of Youth.

Looking back . . . our issues have featured LDS youth from the world over. Our pages have been filled with the teachings of the Savior and the wisdom of great minds

through the ages that particularly apply to your life, your needs. We've talked about moral courage and our relationship with God. We've themed monthly approaches to boy-girl business, honesty, being in tune, manners, missionary work, youth conferences and conversions, Christmas giving and testimony getting, faith, and the many windows to one's soul. There has been a report on the Prophet Joseph as seen through the eyes of youth who knew him, and a tour through church historical spots. You've been instructed in how to say "no" and how to give a talk, how to host a party and how to enjoy a



walk, how to keep physically fit and how to take stock.

Looking ahead . . . we plan issues with articles about high school dropouts, the four facets of prayer, about being in the world but not of it—in terms you'll understand, about daring to be different in the LDS way and liking it, about church standards for young adults, about being appealing and giving service, doing the right thing in the right way, about fashions, fun, fellowshipping, and spreading the word of the Lord.

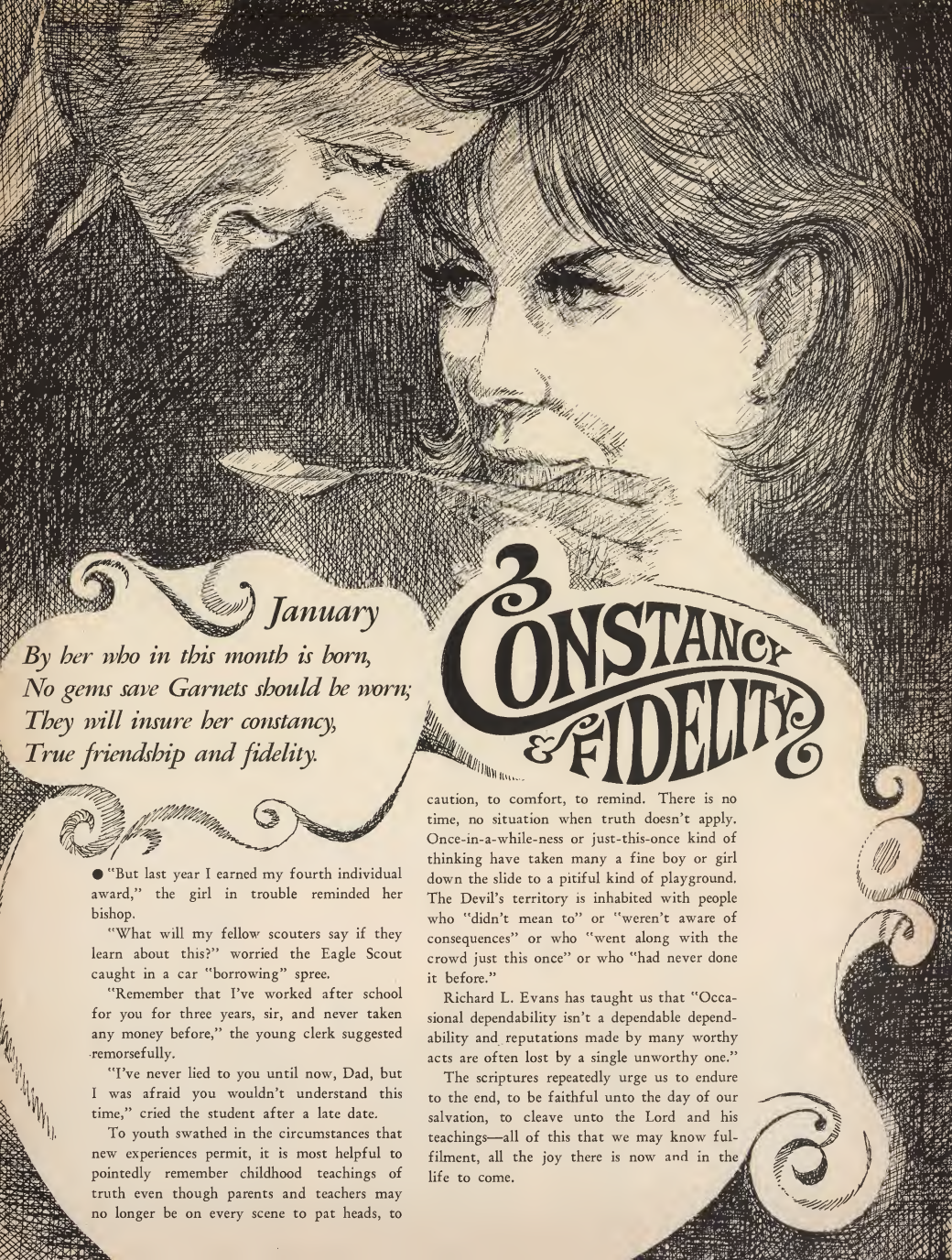
Looking at the now . . . it's our birthday, and in honor of this occasion we wish you many things: "much pleasure,

some leisure, some treasure, but happiness without measure." But mostly we labor with love to give you inspiration, guidance, enjoyment, and practical help in your life. In this our fifth anniversary issue, we glimpse some important principles in the growth of the spirit. *(The poets are writing of birthstones, but they point out some infinitely more significant lessons and objectives.)*

May this issue, this anniversary, be a time of renewal that all of your own birthdays may be succeedingly happier.

The Editors





January

*By her who in this month is born,
No gems save Garnets should be worn;
They will insure her constancy,
True friendship and fidelity.*

CONSTANCY & FIDELITY

● "But last year I earned my fourth individual award," the girl in trouble reminded her bishop.

"What will my fellow scouts say if they learn about this?" worried the Eagle Scout caught in a car "borrowing" spree.

"Remember that I've worked after school for you for three years, sir, and never taken any money before," the young clerk suggested remorsefully.

"I've never lied to you until now, Dad, but I was afraid you wouldn't understand this time," cried the student after a late date.

To youth swathed in the circumstances that new experiences permit, it is most helpful to pointedly remember childhood teachings of truth even though parents and teachers may no longer be on every scene to pat heads, to

caution, to comfort, to remind. There is no time, no situation when truth doesn't apply. Once-in-a-while-ness or just-this-once kind of thinking have taken many a fine boy or girl down the slide to a pitiful kind of playground. The Devil's territory is inhabited with people who "didn't mean to" or "weren't aware of consequences" or who "went along with the crowd just this once" or who "had never done it before."

Richard L. Evans has taught us that "Occasional dependability isn't a dependable dependability and reputations made by many worthy acts are often lost by a single unworthy one."

The scriptures repeatedly urge us to endure to the end, to be faithful unto the day of our salvation, to cleave unto the Lord and his teachings—all of this that we may know fulfillment, all the joy there is now and in the life to come.

- *If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.*

This little verse by Douglas Malloch has been memorized down through the years by countless boys and girls who have been motivated by it to be what they ought to be,

February

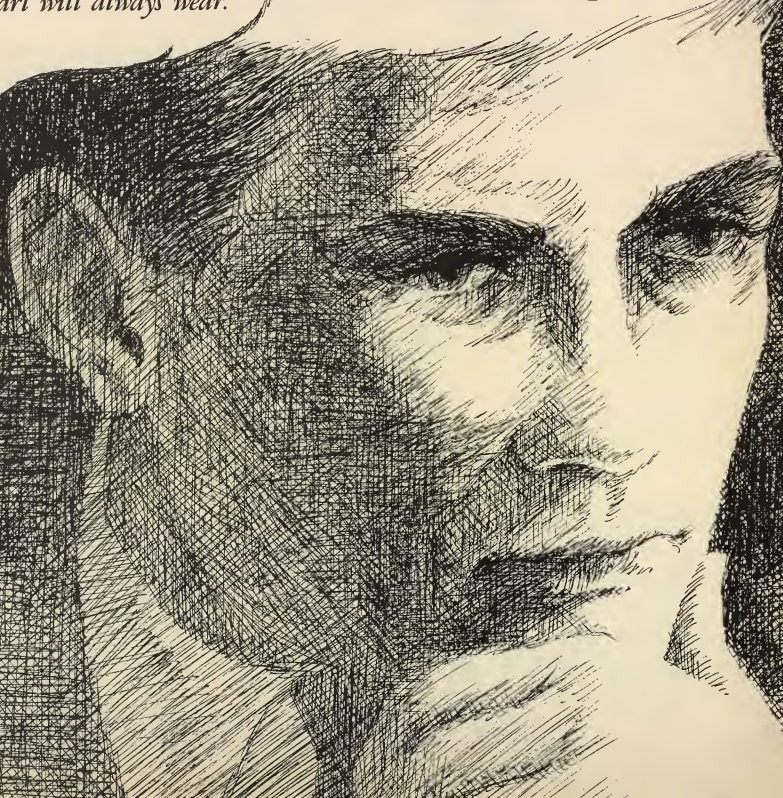
*The February-born will find
Sincerity and peace of mind;
Freedom from passion and from care,
If they the Pearl will always wear.*

be what they want to be, be what only they can be. Perhaps it will put a burr in your back to do the same.

Playing the role, being a phony, copy-catting a friend, aping another are painful substitutes for the real you. They are, in fact, a kind of immorality. Marcus Aurelius said, "This is moral perfection: to live each day as though it were the last, to be tranquil, sincere, yet not indifferent to one's fate."

It is pure joy to be in the company of someone who looks for the good in others and shares the knowledge of it—sincerely. It is inspiring to mingle with those who are unaffected, genuine, who have a creed and live up to it earnestly. "To be what thou *seemst!*" to have honesty of intent, to be openhearted before God and man is to know real peace of mind.

SINCERITY



● What was it the good man said? . . .

*"Deign on the passing world to turn thine eyes,
And pause awhile from learning and be wise!"*

It is important to learn about the world; it is more important to learn what the world is about. The one pursuit leads to knowledge, the other to wisdom.

To be wise is to combine truth and virtue, to know that we must have something to live for as well as to live on, to realize that there are causes bigger than and beyond ourselves which we are here to discover and to serve. Wisdom persuades us to turn away from the things that matter least and to give our love and strength to the causes that matter most.

What are the "things that matter most"?

Addison said that the *"wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him."* To have the approval of one's own conscience is a supremely important thing. No other success is in any degree comparably satisfying. Wisdom is knowing this.

From Wordsworth we are reminded that *"wisdom is often nearer when we stoop than when we soar."* ("The Excursion.") To love God and to trust in him matters very much. To recognize our limitations and great needs and to learn to seek him and to look to him for help is wisdom. Asa of old learned wisdom: *"... we rest on thee, and in thy name we go..."* (2 Chron. 14:11.)

Our country matters, our families matter; it matters that we prepare thoroughly to serve both. To love mankind, to accept others as they are and to help them and lift them, to respect their minds and their individuality and their integrity, this matters.

Wisdom is knowing which things matter most and serving them courageously.

March

*Who in this world
of ours their eyes
In March first open
shall be wise;
In days of peril
firm and brave,
And near a Bloodstone
to their grave.*

WISDOM & BRAVERY



● Every one of us needs repentance, since each of us has fallen short of our own ideals and aspirations and of the contribution and conduct which should have characterized our lives.

Repentance, as we know, is more than an act; it is a program of construction, of reconstruction, of growth. It is a principle in God's plan for us which permits us to recapture a lost sense of innocence and wholeness and acceptability.

April

*She who from April dates her years,
Diamonds should wear, lest bitter tears
For vain repentance flow; this stone,
Emblem of innocence is known.*

Most of us have learned something about the steps involved in true repentance. Look honestly at some matters in which it would be well for us to maintain our innocence or to regain it through genuine repentance:

(Mark carefully in your minds and hearts the words of the Proverbs 6:16-19:)

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren."

Pray God that none of us will be guilty of shedding "innocent blood," one of the sins abominated by the Lord. But what of the other "six things"? Are we innocent of these? If not we should repent, and quickly. Then we may feel more consistently able to keep ourselves innocent of the other sins of the world which can destroy us and disqualify us from our blessings. Then we can with confidence repent and grow strong in the Lord.

**INNOCENCE
& REPENTANCE**



May

*Who first beholds the light of day
In Spring's sweet flowery month of May
And wears an Emerald all her life,
Shall be a loved and happy wife.*

● Happiness to a girl (especially an LDS girl who understands God's plan) means having spring in her heart all year long. It is loving and being loved. It is, ultimately, a temple marriage and a home blessed by the power of the priesthood, with children to rear up unto God. Happiness is fulfilling the measure of her creation.

To an LDS boy it is much the same. For one without the other is incomplete, and full joy, greatest glory, are limited. To be happy is to be part of the partnership with God someday.

And that's what dating is really all about!

There are those who would announce that dating is just for fun, a segment of youth, a trend of our times, a plague upon parents, and big business for the entertainment world. But to those who care about this precious span of life, who yearn for the ALL of it, dating is not an end in itself. It's a needful part of the plan—mingling, to know and be known, to then settle for one and be sealed for time and all eternity. Someone has said, "When the one man loves the one woman and the one woman

loves the one man, the very angels leave heaven and come and sit in that house and sing for joy."

That's how it ought to be. That's how it can be.

But first one must appeal to another. It isn't enough to be good. Many a "good" person has been brushed aside for a more exciting looking one.

It isn't enough merely to look sparkling or current, to be cleverly "with it." There must be something within to back up external attractiveness, to give quality to the relationship.

Ben Franklin's reminder, "*If you wish to be loved, be lovable,*" should be inscribed across the heart of every boy and girl whatever his or her age. It is the secret to social success, to satisfying companionship, and to happy marriage. It has everything to do with making the most out of what you have to work with in appearance, talents, personality, and spiritual inclinations. It is another way of saying, "Do unto others as you would have others do unto you."

Such a system of personal relationships shouldn't end with the altar, of course. Happiness, to be enduring, must be assured by continuing delightful associations and experiences with each other. In marriage (or even in dating) there should be a conscious effort on the part of each person to be worthy of the attention and concern of another and to be worthy of being loved.

"Most folks are about as happy as they make up their minds to be," according to Abraham Lincoln.

LDS youth with an eye to eternity should make up their minds to be happy, to live happily.

HAPPINESS

HEALTH & LONG LIFE

June

*Who comes with
Summer to this earth*

And owes to June her day of birth,

With ring of Agate on her band,

*Can health, wealth, and long
life command.*

● It takes more than a jewel and a wish to insure health, wealth, and a long life on this earth. This anybody knows. There are certain disciplines, however, that can aid the fulfillment.

The body is the temple of the spirit. The thrust toward perfection is power we put forth in bringing the physical into blend with the spiritual. Today is the time to perfect the

body, the mind, to develop the senses and control the passions. Consider this writing by Thomas H. Huxley: "That man [is educated] who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself."

To abstain from strong drinks, tobacco, and hot drinks, to eat in moderation wholesome foods, with thanksgiving, is a blessed bit of wisdom the Lord revealed to his children through the Prophet Joseph Smith over 130 years ago. To those who keep this commandment comes a promise that they "*. . . shall find wisdom and great treasures of knowledge, even hidden treasures;*

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (D&C 89:19-21.)

FREEDOM FROM DOUBT-ANXIETY

July

*The glowing Ruby should adorn
Those who in warm July are born,
Then will they be exempt and free
From love's doubt and anxiety.*

MARRIAGE

August

*Wear a Sardonyx or for thee
No conjugal felicity.*

*The August-born
without this stone
'Tis said must live
unloved and lone.*

● Faith is a pure mind, knowing of God and our relationship with him and to him.

Faith is freedom from doubt and anxiety. It enlarges our soul, quickens our mind, purifies our heart. Without faith nothing can be accomplished. With it, according to God, all things are possible. Reading all of Alma 32 in the Book of Mormon is a thrilling lesson in faith.

Faith laughs and lifts in the face of fear or threat. To believe is to be powerful. To be troubled with doubts, to turn away from God, to disbelieve that he knows and loves each of his children, is to suffer needlessly. The Lord has told us to "Believe in God; believe that he is, and that he created all things, both in heaven and in earth; . . . believe that man doth not comprehend all the things which the Lord can comprehend." (Mosiab 4:9.) Knowing this, believing this, we should be like Victor Hugo's bird "who halting in his flight on a limb too slight, feels it give way beneath him yet sings knowing he has wings!"

Learning to live with uncertainty is part of growing up. Youth faces the future knowing it is there (while age wonders where it has gone), but is rightfully concerned with decisions and questionings about what must be done with it. One can never be sure, not even a young one, of what tomorrow will bring. So today must be lived on the limb, with confidence in right doing, in best efforts, in strides down the path in the direction God sets. Then come what may, the song, the song!

*The world is wide
In time and tide,
And—God is guide;
Then do not hurry.*

*That man is blest
Who does his best
And leaves the rest;
Then do not worry.*

(Charles F. Deems, "Worry.")

● "Conjugal felicity?" What's that?

Why, that's a different and interesting way to say "happy marriage!"

It isn't likely that many of us will find much occasion to use the phrase, but all of us are interested in what it means and how to achieve it. ". . . marriage," we know, "is ordained of God unto man" (D&C 49:15), and happy marriage is the only kind any of us wants or is looking for.

How can one be sure of a happy marriage?

By being prepared to give happiness to a beloved mate—and by finding "that someone" to marry who is prepared to provide a climate and circumstance in which you can be happy.

Sounds simple! . . . but is it?

No!

Marriage is the most choice and rewarding . . . and challenging and difficult . . . of human associations.

It is an "enterprise for mature adults," someone said. Of course, maturity isn't necessarily tied to calendar age, but experience demonstrates clearly that teens aren't usually mature enough to be happily married. We should start thinking *about* marriage early (so we can be preparing for when the time comes), but we shouldn't think *of* marriage until we are maturely prepared enough to be married . . . and have grown to love a partner who is also prepared.

Are you ready to be a wife and mother and the heart of a home? Or a husband and father and the head of a home?

Do you realize that physical attraction and affection are important primarily as *expressions* of the character and common convictions and respect upon which real love (and happy marriage) must be based?

Marriages fail when love is "too little." "Conjugal felicity" depends upon our having learned to love wisely and well, deeply and sincerely and unselfishly.

● The poet who attributed to a birthstone the power to "cure diseases of the mind" was using literary license, of course, because neither he nor any of the rest of us believes *that*.

But all of us are interested in having and keeping a sound, healthy mind—and in understanding how to achieve such a blessing.

The Apostle Paul told young Timothy that he must not be ashamed of the testimony of the Lord or of his servants. "For," wrote Paul, "*God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" (See 2 Tim. 1:7-8.)

Yet one of the chief enemies of a sound mind is fear—fear of ourselves, fear of others, fear of the future. We are afraid that we are not loved, or not worth loving, afraid that we are unworthy or unimportant to God, or that we have disqualified ourselves from his forgiveness or his concern. We get apprehensive about the future and our ability to live in it successfully; we fear our doubts and our doubting. All of us have known fear and thus know the force of fear to disquiet and upset our minds. What shall we do with it?

The "spirit of fear" is not of God. This "disease of the mind" is vulnerable to faith and cannot persist where there is true understanding of God and trust in him. ". . . I will fear no evil:" said the Psalmist, "for thou art with me; thy rod and thy staff they comfort me." (Psalm 23:4.)

There is a parable that begins: "Fear knocked at the door. Faith answered. No one was there."

To help settle our fears we need to be reminded that God loves us and others love us. Earnest effort and preparation banish insecurity: ". . . if ye are prepared ye shall not fear." (D&C 38:30.)

The problem of bad conscience can be overcome with sincere repentance and a willingness to accept the mercy of God. Most of what we fear of the future will never happen; what does happen we can endure, with the help of God. No one of us can carry all of the anticipated burdens of all the tomorrows, and none of us should try.

We must not permit our doubts to rule our lives. "Our doubts are traitors" (Shakespeare); faith and trust are loyal friends. Their presence assures a healthy mind.

HEALTHY MIND

September

*A maiden born when Autumn leaves
Are rustling in September's breeze,
A Sapphire on her brow should bind,
'Twill cure diseases of the mind.*





October

*October's child is born for woe,
And Life's vicissitudes must know;
But lay an Opal on her breast,
And hope will lull those woes to rest.*

HOPE & TRUST

little bucket smiled brightly, "That's funny. I have the same task. All I do is go down and come up and go down and come up all day long. But no matter how many times I go down and come up, I always come up full."

That's positive thinking. Hope is positive thinking. Hopeful people are happy people who take the changes and chances of life in their stride, worrying not so much about what happens to them as what they do about it. They look for the best in people and make haste to be kind, to help, to appreciate.

Samuel Smiles suggests that the best kind of self-help in the area of building hope in the soul is to consider "hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us." This too will pass, the scriptures say, and that goes for the delightful moments as well as the trying ones. Hope sweetens the memory of experiences well loved. It tempers our troubles to our growth and our strength. It befriends us in dark hours, excites us in bright ones. It lends promise to the future and purpose to the past. It turns discouragement to determination.

To have hope is to believe in God, to be grateful to him for a chance to live life, to be part of the plan, to be of service to him. "All that I have seen teaches me to trust the Creator for all I have not seen," said Emerson. He is there waiting to bless us with all we will accept. It is up to us to be in love with life and with the best way of living it: "buckets" coming up full and not going down empty.

● There were two buckets sitting on the edge of a well. One turned to the other with mouth drooping down and said, "All I do is go down and come up and go down and come up all day long. No matter how many times I go down and come up, I always go down empty." The other

● No one has success unless he abounds in life . . . in the getting up each day with a thirst for the challenges thereof . . . in the thrilling at the beauty of the world . . . in the love of people . . . and a closeness with God . . . in filling his niche by working at his task—whether it is rescuing a team from defeat or a soul from the depth.

Success needn't be a far-off thing, something reserved for old age, the rich, the wildly busy, the power structure in your place. Success in life has to do with what one is at any given time. It is a state of being rather than becoming.

*"Tomorrow's fate, though thou be wise,
Thou canst not tell nor yet surmise;
Pass, therefore, not today in vain,
For it will never come again."*

Omar Khayyám's rhyme encourages action at this moment, and it is upon this fact that we'll be judged as a success or a failure. The successful person of any age is the one who rises to the occasion with his or her best efforts. What a blessing to a group, a school, a church, a community is the person who cares enough to contribute. Such success is based on the doing not the talking about it.

What can be done by one young? The same as by one older . . . *something* and done well. It may take a different form (like a system to upgrade teenage behavior instead of founding a bank), but it has a place, fills a need, marks success. Youth can stand firm amid teasings and tauntings; rise early and spend the hours carefully; give big meanings to principles and small importance to

temporary pleasures; think creatively about wholesome ways to have fun, to mingle or single, to serve, to mutually improve.

Success is simply doing what you ought to do when you ought to do it in the best way it possibly can be done. It is total commitment to an effort—whether it's chairmaning a dance or overcoming a fault. It's learning to know God and putting a hand in his. It is looking at disappointment or the defeat of the moment with a wry smile and getting on with the business of growing, of being, of doing—better than before.

SUCCESS TRUE

November

*Who first comes to this world below
With drear November's fog and snow
Should prize the Topaz' amber hue - -
Emblem of friends and lovers true.*

December

*If cold December gave you birth,
The month of snow and ice and mirth,
Place on your band a Turquoise blue;
Success will bless whate'er you do.*

ESS FRIENDS

● Does anyone need to be taught the value of good, true friends? It would hardly seem so, since few of life's blessings are so clearly important. But all of us need to be reminded occasionally, and all will profit from a few moments' consideration of their worth.

"The friends thou hast, and their adoption tried, grapple

them to thy soul with hoops of steel."

Thus Shakespeare saluted the virtue of loyal, tested friends—and stressed the importance of retaining them.

How can one make friends and keep them?

To find a friend, be one!

Do kindnesses for others. Think of them, serve them, share with them.

Have happy times with others. Talk together of pleasant things, and problems, and deep things, too, at the level of your own understanding. Jest a little, and learn to differ without rancor.

Keep the confidences of others. Let them feel that they can speak freely, knowing that you will accept their offerings faithfully, keep the grain, and "with the breath of kindness" blow the chaff away. Shelter no unkind word or misunderstanding in a corner of your mind to harden and enlarge and emerge again in a moment of tension to hurt and destroy.

"Go often to the house of thy friend, for weeds choke the unused path."

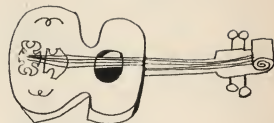
Be impatient with separations, and welcome with joy your reunions.

Accept affection from your friends, and give it. Appreciate them, and let them know. Laugh with them often, and sometimes weep with them. Rely on them. Be true to them.

And let all you would give to any other friend be given to those who live in the same house with you, and to your Heavenly Friend, for these should be your closest and best friends of all.

The Last Word

A little girl skipping along at her father's side on an evening walk kept looking intently at the stars. Though apparently fascinated, she made no comment. Finally her father asked about what she was thinking. "If the bottom side of heaven is so beautiful," she replied, "how wonderful the top side must be."



The boy in this story is not the only one who misunderstands the singers: A school-teacher asked her pupils who Nero was. The only response came from a little fellow who held up his hand. "Arthur," said the teacher, "do you know who Nero was?" "Yes, ma'am," he answered proudly, "he's the one we sing about in our Sunday School." The teacher was unable to recall any song in the gospel hymns where Nero was mentioned. "What is the song like, Arthur?" she asked. "Nero, my God, to thee," was the answer.

When a person is down in the world an ounce of help is better than a pound of preaching.—Bulwer

Father!—to God himself we cannot give a holier name.—Wordsworth

It behoves a father to be blameless, if he expects his son to be more blameless than he was himself.—Plautus

It is the month of June,
The month of leaves and roses,
When pleasant sights salute the eyes
And pleasant scents the noses.
—N. P. Willis, The Month of June

It is easier to suppress the first desire than to satisfy all that follow it.—Benjamin Franklin

There are ten things for which no one has ever yet been sorry. They are: for doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient toward everybody; for stopping the ears to a tale-bearer; for disbelieving most of the ill reports.

The wise man will make more opportunities than he finds.—Bacon

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "I must,"
The youth replies, "I can."—Emerson



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